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CALVINIST-CONTACT

CHRISTIAN WEEKLY

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Toronto's Lighthouse

A special report - or prayer -

by Miss Muriel Marwick

On a six-foot square of lawn the pale sign quietly pleads: "Please keep off the grass". There is room for three clumps of tulips in the narrow flower bed and somehow always room for another sign, "Furnished room for rent" on this porch and many of the other porches of homes in this area where at least ten people crowd together, absorbed in the business of living.

As the sun highlights the small squares of green lawn I ask, where is the Son of the sun? Yes, I know He is here. Here in the fact that no lives were lost when four shoulder-snug houses caught on fire; here in the fact that Mrs. Scognamiglio has one little girl even though she continues to brood about the one who died a few years back; here in the fact that

onions are growing in our neighbor's minute back yard.

But Lord, even though I know you are here, that is not enough you say. Ye have challenged all of us who work at the Lighthouse to help uprooted Italians, Indians, Jamaicans, Czechoslovakians, Greeks, and Portuguese experience the joy not only of the sun, but the Son of the sun, giving meaning to the sun, the assembly line, sex, planting onions, and George Harrison's blind groping as he sings, "I really want to see you Lord, but it takes so long."

You have certainly gathered just about every nation into Toronto's inner city, Lord. New immigrants searching for a promised land flowing with the brittle comforts of Western materialism, disillusioned at finding that a licensed plumber in Italy is not considered a licensed plumber in Toronto, but seemingly unconcerned at finding that the bargains they line up for at Honest Ed's are always limited in value by time.

Lord, you know that the challenge of this work is not being made any easier by the representa-

tion of the institutional church in this area. There are the two isolated denominations whose meager congregations from distant suburbs visit their brick sanctuaries only on Sundays. There's the priest who consoled one of our contacts with the possibility of winning a sweepstake when she talked about her marital problems. And there's the minister whose ministry seems to be limited to bringing over the sacramental bread and wine to someone who is chronically ill and has a host of other problems.

Lord, will our job be to get together a core of Christians who can awaken their own churches to the powerful reality of your Holy Spirit? And what do we do about City Hall and the local police precinct when they sometimes treat the people in our area in an un-Christian manner?

But right now, even as we search for the right methods to communicate the excitement and peace of your gospel, you have blessed us. Thank you, Lord, for giving us the idea of putting on a program to celebrate your death and resurrection in our neighbourhood, treeless park. It has provided us with new contacts. Thank you, Lord, for the good beginning of our drop-in center, our well-attended children's Bible clubs, and the idea of a Bible story hour for pre-schoolers to which we can invite mothers. And thank you, Lord, for our staff of volunteers, some who travel close to an hour to get to the Lighthouse every week to help us with our various activities.

Dear Lord, we now pray that we may reach people like the man who asked how much one charges a night for giving a bed and the young people who come steadily to our drop-in. For many of them life consists of a meaningless drifting, periodic breaking and enterings, stealing a bike because one needs it, and using drugs in an attempt to give life meaning. May we reach little Pradeep and his Hindu parents who believe Christ is a reincarnation of Krishna and be able to answer Guiseppi's questions about Christ's second coming, filling in the vacuum of a church which emphasizes purgatory instead.

Yes, Lord, I am glad you brought me to Toronto and have



THE LIGHTHOUSE

36 Vermont Street,
with Muriel as hostess.

given me the desire to work here another year. I am beginning to know now like I never quite knew before the excitement and fulfillment of gravitating out from you, of immersing my life in your way. I pray that this may be the experience of all of your children for it makes life a beautiful and difficult challenge.

And now, Lord, please provide us with what we need for this expanding work: a projector and a piano, the large amounts of coffee, koolaid, and sugar we use, money for our budget and money to buy a lighthouse. Shouldn't we have a more permanent basis to work from? For myself, I've enjoyed being free of a large salary, experiencing what you promised in Matthew 6, even though it was hard to abandon myself to your care at first.

And so, dear Lord, as our beacon flashes from the third floor, make our Lighthouse and all other Christian projects meaningful harbors for frail and battered craft. May all of our staff, with your help and the help of your people, make this part of Toronto's inner city a part of your new creation where the Son shines.

The Inner City cries for help

III

Ascension Day.

The day the Son returned to the Father, leaving us the promise: I am with you.

The day the Christmas cycle was completed.

When He was born, He emptied himself or — as a new translation has it — He lay aside His mighty power and glory, taking the disguise of a slave . . .

When He returned, he was Satan's Victor, telling us: "All authority in heaven and on earth has been given to Me" . . .

It is a great privilege to serve this Christ.

To bring the fruits of His redemption to people imprisoned in the inner city. To administer His healing love to sufferers.

I know it is not always easy. It requires love, patience and skill. At times it seems we don't succeed. At times it looks as if we don't accomplish anything at all. Then again at other times there are such rich and unexpected blessings that you don't know how to be thankful enough and how to express this throbbing thankfulness.

I am happy that Rev. Ken Verhulst is now working full-time in the inner city. Mrs. Ken Verhulst — Kathy — is very much in it too: you should see their home, right in the middle of things: 827 Manning Ave. Even their children Kim and Karen play their role in this missionary adventure. Through them the Verhulsts get to know other children and other parents in the neighbourhood.

In the Lighthouse — our inner city drop-in centre — only a few blocks away from the Verhulst's parsonage you'll find the third floor occupied by our long-term

volunteer Miss Muriel Markwick — and she has consented to stay and serve for another year.

Further on, there is a whole host of part-time volunteer workers representing all six Toronto Christian Reformed Churches. A retreat has been planned to get this army better organized and working together ever more smoothly.

I am thankful for all the work that is done today. Most of all for the children and the adults we reach in a program that wants to be at the same time careful and bold. May the Lord bless it richly.

Miss Muriel Markwick has written an article specially for the readers of Calvinist-Contact. Read it and join her in prayer.

My request for funds did not remain unanswered.

We have a rich King and He has shown this to us in many ways.

I received for our Miss Muriel Markwick Fund from: the Women Societies Annual Rally in Whithy on Oct. 29: \$78.71; Burlington, offering after Miss Muriel's speech on Nov. 29, 1970: \$47.—; Fam. M. at B. \$3.—; the Diaconal Fund at B. \$200.—; from a dear shut-in, suffering much pain, \$20.—; from Alberta's Mrs. D. in P. \$10.—; from Acton an offering, \$55.70; from another Diaconate, this one in H. \$10.—; from the Ontario's farthest North Congregation: Cochrane \$18.60 (and they would be back, they promised, with more); from the father of a young patient who was treated in the Toronto Hospital for Sick Children \$10.—; an offering at Chatham — this one again from our faithful ladies \$55.48; Byron Centre 1 Christian Reformed Church, Mu-

riel's 'original' home church, \$300.—, and — finally — the small 'real' home church of Miss Muriel, Saul Village, a missionary congregation with only 32 families, first \$225.15 and later yet \$60.60 (isn't it tremendous?, surprise after surprise!) In total — if I counted well — \$1094.24.

It is our custom that all who send their gifts for the Miss Muriel Markwick Fund receive a personal Thank-you note from her. I trust all I mentioned here have heard from her. I too express my thankfulness to all who took part in this list.

As I mentioned Miss Muriel will stay for another year, D.V. Her small home church said that it could not promise anything and yet it has been sending two contributions already. But we may not expect too much from this small church. So I am quite willing to try to find another \$3600.— to keep Miss Muriel Markwick working. This amount does not allow any salary, it just pays for her expenses. The congregation of Nobleford has already promised \$1200.—, so we have a good beginning. Just keep on surprising us. If we don't have to worry about the money, we can give all our energy to this growing work.

Thanks again.
And dear Jesus thanks for your ascension for when You left, You "gave gifts to men" (Eph. 4:8). Amen.

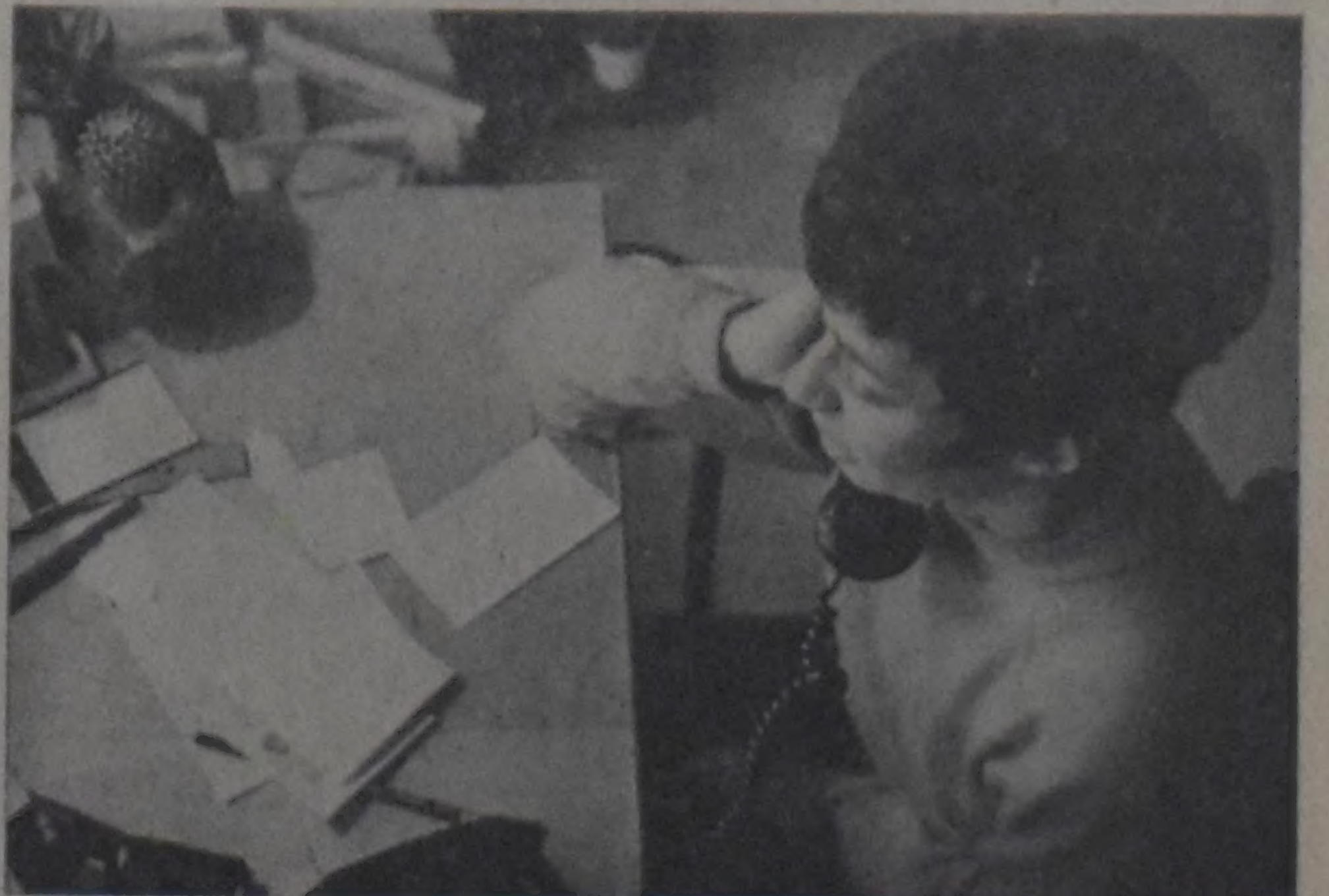
Remkes Koolstra.

P.S. I rush this article to C.C.; the committee feels it would be helpful if people here could read it before the Drive for the purchasing of a Lighthouse in Toronto get on its way.

P.S. II. In case you wish a receipt for income-tax purpose you should forward your gifts via the treasurer of your own congregation. O.K.?



Our Girls with visiting Calvinettes.



The author of TORONTO'S LIGHTHOUSE — Miss Muriel Markwick.



Honest Ed's store around the block at Bloor.

Nothing earthly
will make me
give up
my work
in despair.

David Livingstone

Evangelism to more than 1,000 million people

It is as with the sower in the parable. A man does not put down his seed. He throws it, and he does not look back to see where it landed.

That's what "The Back to God Hour" radio program does. It throws the Word of God into the air, not knowing where it lands, except for the fact that responses are being received from people who listen. In the box we have mentioned are a few of these letters, taken at random.

It was a known fact that "The Back to God Hour" reached far, thanks to the many stations in the U.S., Canada, and Mexico, which carried the messages. Recently, however, the potential of "The Back to God Hour" has been significantly increased, since it broadcasts daily for one hour and a half on Trans World Radio in Bonaire.

Bonaire is an island in the Netherlands Antilles. This means that "The Back to God Hour" is no longer a half hour radio program on Sundays, but a 244 hours broadcasting every week. Or to illustrate it another way: the daily program now covers, besides the existing stations, a new area of an estimated 50 million radio sets in India, South East Asia, Central and South America.

It is true, this extension requires a lot of money, so much that the people in charge of "The Back to God Hour" sometimes wonder how they will meet their obligations. But don't forget, the Word of God is sent all over the world of God in the preparation of the return of Him, to Whom is given all power in the world. Would not He supply the money also?

At this moment "The Back to God Hour" is broadcasting over stations in the U.S., Canada, Mexico, Buenos Aires, Bonaire, Montevideo, Monte Carlo, Feba (India), Pusan (Korea), Formosa, Djakarta, and Australia.

The latest addition, Bonaire, is operated by Trans World Radio (abbreviated TWR), an organization that is solely devoted to the proclamation of the Gospel through radio. TWR has two broadcasting facilities, one in Europe at Monte Carlo, and on the island of Bonaire in the Netherlands Antilles. Monte Carlo reaches all of Europe, the Middle East, Africa, and behind the Iron Curtain. Bonaire reaches Canada to the north and the southern tip of South America to the south.

With such a widespread and varied audience it is understandable that the program should be

well prepared. World news is given, music and the gospel message. On the basis of statistics it can be assumed that the Word of God goes out daily to more than one thousand million people.

Sometimes the question comes up whether there is still a task for the instituted church. Looking at this gigantic evangelistic program, it becomes abundantly clear that such a thing would be impossible, if there was no church institute or if that church had forgotten its primary task: the speaking of the Gospel to "the uttermost parts of the earth". The Back to God Hour is doing exactly that, and is doing it every day.

Here are some responses from listeners to the radio messages of "The Back to God Hour":

from Nepal: "... I am a student just recently passed high school ... Our kingdom is a Hindu one ... in fact I was made into a Buddhist from birth. However ... I am interested in your 'Confession Book' ... help me to understand more about the Christian doctrine ..."

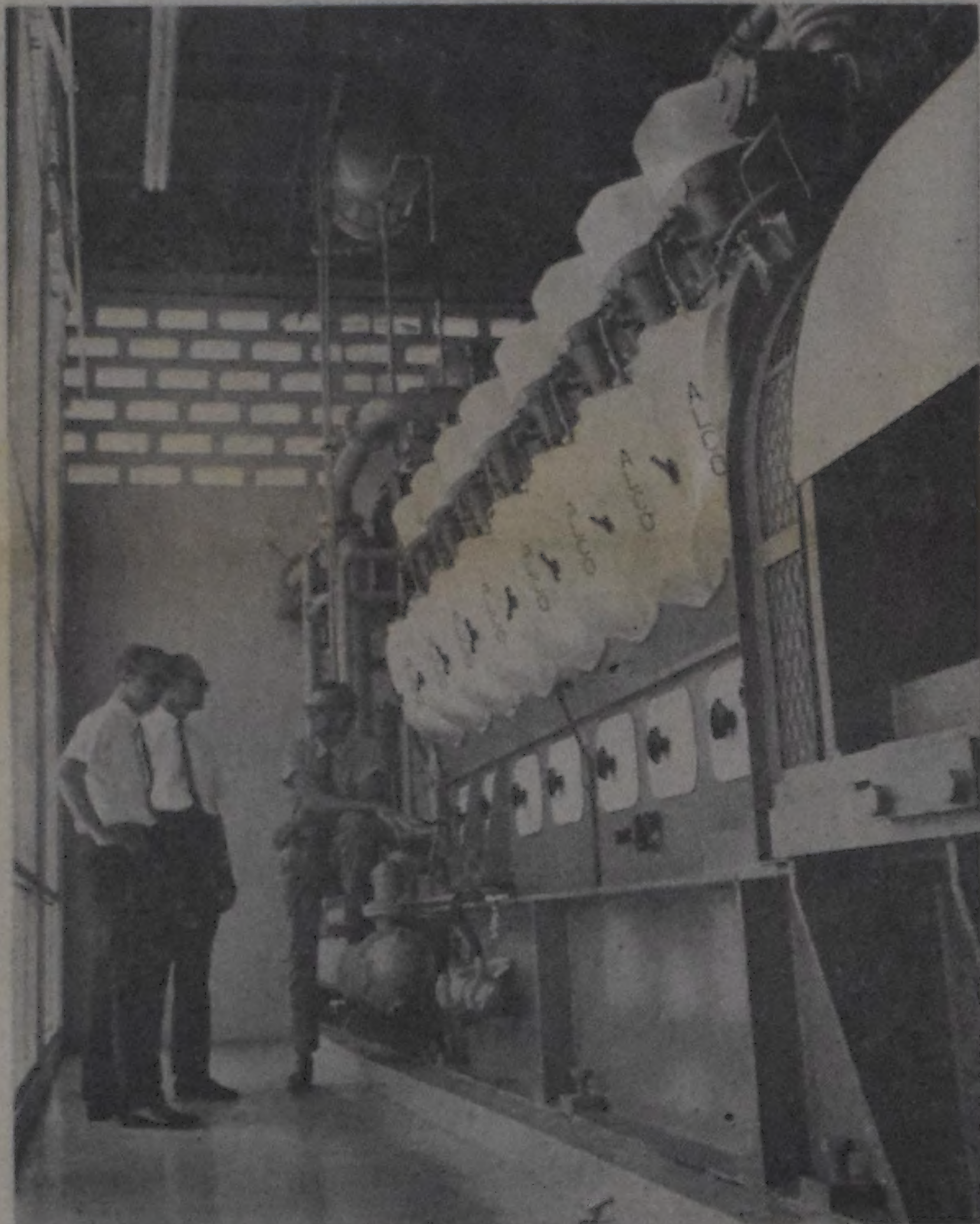
from Iraq: "... I hear your program beginning from the rise of 1970. I like your programs, they go deep in the listeners' mind and thought."

from Clumbia: "... Brother, just now while listening to your program, I feel joy in my heart and I am free of sin, thanks for the mercy of my Lord."

from Argentina: "I have listened to your sermon by radio and I shall like to have you help me find the right way in my life."

from Honduras: "... I was a drunkard who asked for money like a beggar for a drink. But now I turned my eyes to Jesus, I considered and asked pardon of the infinite and my Lord forgave me. And just now I listened to your radio program and it came to help me ..."

from India: "I am a daily listener of your broadcast ... I am serving in the Indian army for 15 years ... kindly dispatch me any useful books."



Dr. J. H. Nederhood and Rev. J. S. Boonstra viewing one of the two diesel engines that generate 3,200,000 watts of power required to operate the transmitters of Bonaire.



A view of what is often referred to as the "Antenna Farm" because there are a total of 30 antennas on Bonaire.

Church Announcements

CHR. REF. CHURCH

Called

to Lacombe I, Alta., and to Houston, B.C., Rev. J. Westerhof of Lindsay, Ont.

Accepted

to Lacombe I, Alta., Rev. J. Westerhof of Lindsay, Ont.

Declined

for Houston, B.C., Rev. J. Westerhof of Lindsay, B.C.

for Newmarket, Ont., Rev. N. VanderKwaak of York, Ont.

PULPIT SUPPLY

Is there any

MINISTER

available to preach in the Clinton Chr. Ref. Church on the following Sundays, July 11, 18 and 25? Please contact Henry Drost, R.R. 1, Clinton, Ont. Tel. 519 - 482-9182.

THE AMBASSADORS

A fine performance by the "Hamilton District Male Chorus"

People say that the middle of May is a bit in the spring to attract large crowds to a concert. Not so in the case of the Hamilton District Male Chorus, "The Ambassadors", when they sang in Hamilton's First Christian Reformed Church on May 15. Long before the concert was scheduled to begin, the church pews were packed. And, in spite of the heat, the many who came were richly rewarded.

Conductor Harold De Haan and piano accompanist John Hunse combined with the chorus to produce a beautiful evening. Their tact and precision left the impression upon the listeners that this was meant to be a high calibre performance. Good planning was in evidence from the start, and the feeling of awe before the majestic chords of the opening melody "Alleluia! Alleluia!" remained with us until the last strains of the encore, "Holy, holy, holy!"

The concert consisted of three parts. The first, six moving and meaningful melodies depicting various aspects of the message of Christianity, set the tone of the evening. Especially the variations of the familiar tune of "Beautiful Saviour" were well sung. The second and third parts comprised several numbers of lighter entertainment, from spiritual to folk-song, culminating in the forceful strains of "They All Call It Canada!"

Truly, it is heartwarming to know that also in the greater Hamilton area there is a renewed interest in the Fine Arts, and that such a large audience of Reformed Christians takes a serious interest in choral music. A music critic might possibly ridicule the over-exuberance of the chorus members in the final cadences of "Beautiful Saviour", or he might have cringed when the chorus went flat in the Schubert melody "The Night". But the audience as a whole showed its appreciation for a polished performance by rendering several standing ovations.

Returning home from this performance, I was fully convinced that chorus president, Hank Hultink, spoke from the heart when he stated in his introductory comments, "We represent different walks of life; some of us are teachers, others are painters or carpenters, but one thing we share — a deep love for good music."

R. Klapwyk.

"The Burden of Loneliness"

This is the title of a brochure published by the Christian Marriage Contact Bureau, and is free for the asking. Write to C.M.C.B., Box 154, Station R, Toronto 17, Ontario. The C.M.C.B. is not a business enterprise — it wishes to be a service organization only. It was established by a small number of Christian Reformed people who felt that they should do something to express the compassion of Christ to those who have not found or who have lost their partner.

Among the boardmembers and advisors of this organization are psychologists, psychiatrists, social workers, lawyers, and ministers; and all those connected with the C.M.C.B. have committed themselves to the strictest secrecy.

Evangelical Theological Society

On May 18, the eighth annual meeting of the Evangelical Theological Society of Canada was held at the Wycliffe College, Toronto, Ont. In the morning, Dr. John Wesley White gave a paper on "The Historical Background of Mass Evangelism". Dr. John Wesley White was born in Saskatchewan, but spent most of his life abroad. He holds a Dr. Phil. degree in Ecclesiastical History from Oxford, England. He is associate evangelist with the Billy Graham crusade team and chancellor of Richmond College, Ont.

In the afternoon, two addresses were given. The well known Dr. R. K. Harrison, professor in Old Testament at Wycliffe College dealt with the subject "Archaeology and the Age of Abraham." Dr. W. J. Martin spoke on "The Genesis Account of Creation." Dr. Martin is vice-principal of Regent College and teaches in the department of religious studies at the University of B.C., Vancouver. He was head of the Department of Semetic studies, and honorary lecturer in Hellenistic Greek at the University of Liverpool, England, and chief information officer for Palestine in 1943-45.

The newly elected officers for 1971-1972 are: President, the Rev. Charles A. Tipp, Director of Christian Services, Ontario Bible College; Vice-President, the Rev. Berkley Reynolds, Minister, West Ellesmere United Church, Scarborough, Ont.; Secretary, the Rev. Johan D. Tangelder, Minister, Riverside Christian Ref. Church, Wellandport, Ont.; Treasurer, the Rev. Kermit A. Eckleberger, Assistant to the President, Ontario Bible College; Member at large, the Rev. Blake W. Walker, Ass't to the Minister, Knox Church, Toronto, Ont.

J. D. Tangelder.

Second Degree Program Approved for Reformed Bible Institute

The State Board of Education at a recent meeting approved a new degree program for the Reformed Bible Institute, a Grand Rapids Bible College. The new program consists of two years of study, leading to the Associate in Religious Education degree. As approved by the State Board of Education, the two-year degree program at RBI offers a concentrated study in Bible and Christian doctrine besides courses in general education.

The State Board of Education's decision to approve the two-year degree program for RBI will be of great help to many persons. High school graduates will benefit from two years of study at a Bible College before entering marriage or going into business. Many nurses, teachers, pilots, and other specialists who plan to serve on the mission field will be able to take the two-year course of studies as a necessary part of their missionary preparation.

The action by the State Board of Education means that two degree programs at Reformed Bible Institute have received State approval within ten months. The four-year Bachelor of Religious Education degree program was approved in June 1970. The four-year program and the new two-year degree course both are available now at RBI.

Enrolment for the Fall semester is now open at Reformed Bible Institute for both the four-year and the two-year degree courses. Interested persons can apply to the Registrar at RBI, 1869 Robinson Road, S.E., Grand Rapids, Michigan 49506. The telephone number is 616-458-6065.

STUDY OUTLINES AVAILABLE:

Haggai	Rev. A. B. Roukema	\$0.60
Hebrews	Prof. L. Selles	2.60
Revelation I (Chapters 1-11)	Prof. L. Selles	1.50
Revelation II (Chapters 12-22)	Prof. L. Selles	2.90
We Believe I (Belgic Confession Art. 1-17)	Rev. J. A. Vink	0.90
The Church according to the Reformed Confession	Rev. G. Visee	0.90
Liturgy of God's Covenant	Rev. G. van Rongen	1.00
Take your Stand — topical outlines	various authors	0.90
Young People's History of the Church I	W. Meyer	2.40

Note: Discounts will be given on orders of more than 10 copies per outline.

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SPEAK YOUR MIND

Just as the human body cannot live well without a new supply of fresh blood continually, so can our Christian weekly not flourish without new supplies of fresh articles. We have a suspicion that there is much talent among our readers which has not come into the open. The page "World of Young Writers" especially has revealed that there are many gifted young people among us who found in this page an opportunity to exhibit their talents. We hope to continue that because expression of talent gives much joy and satisfaction, both to the young authors and to the readers.

However, what holds for young people stands for older people as well. We won't know who has something to share, until those people come to the foreground themselves. This does not need to be in the form of poetry or short stories or essays. Your vocation or your hobby can be a source for writing, or dealing with people or nature can be an inspiration. Where, for instance, are the people who can give us a Christian viewpoint about astronomy or art, plantlife or ecology. The areas are numerous, but where are the writers?

We do not want these and similar articles in stead of those on political, social, cultural, and religious topics. In our rapidly developing time, we need enlightenment more than ever. Therefore we hope to provide this material even on a larger scale.

At the same time, however, our paper will provide for an opportunity to discuss certain issues and viewpoints, where there are different opinions. There is a certain need for further discussion and the St. Catharines conference has taught us that such a discussion is possible in the right spirit. In St. Catharines the Lord has shown us that we belong together, and on that basis we can exchange thoughts. For these discussions we will open a special column under the title "Dialogue." It is clear that we cannot assume editorial responsibility for what is written in this column, nor that we necessarily will agree with everything to be said there.

Moreover, we would like to pay attention to what is happening on this continent. We appeal to our readers to inform us of events and happenings in their environment. There is so much we can share together, both joy and sadness, but we can only share it if we tell one another. Our paper is not in a position to send reporters all over the continent, but we may not need them for the time being if we keep one another informed.

D.F.

GUEST EDITORIAL

AFFLUENCE AS CHALLENGE

If someone would set out to prove that materialism has taken its toll from people in all ranks of society, he would, I'm sure, find ample evidence to bear him out. Such a person may find a trend of affluence among church members correlated to an impoverished knowledge of the Word of God and an unconcern for the immediate poor. I don't know, but it is possible. Denominational statistics fail to show how many churches labeled "Reformed" have long-term obligations toward unpaid mortgages.

A few years ago, progressive theologian Harvey Cox wrote in a secular magazine concerning the church's acquisition of real estate. Addressing his comments to the over 300 denominations of 200 million Americans, Mr. Cox concerned himself with the hippy culture and with its search for spiritual values. His point was that while one might expect spiritual values to be dominant in the Christian church, many alienated persons find that the values of the church as a collective scapegoat are all too frequently materialistic.

The church is an enormously wealthy institution, holding vast tracts of real estate and investments. It seems too content to bless society's pursuit of commercial values. It presents few alternative, spiritually challenging life styles for restless youngsters.

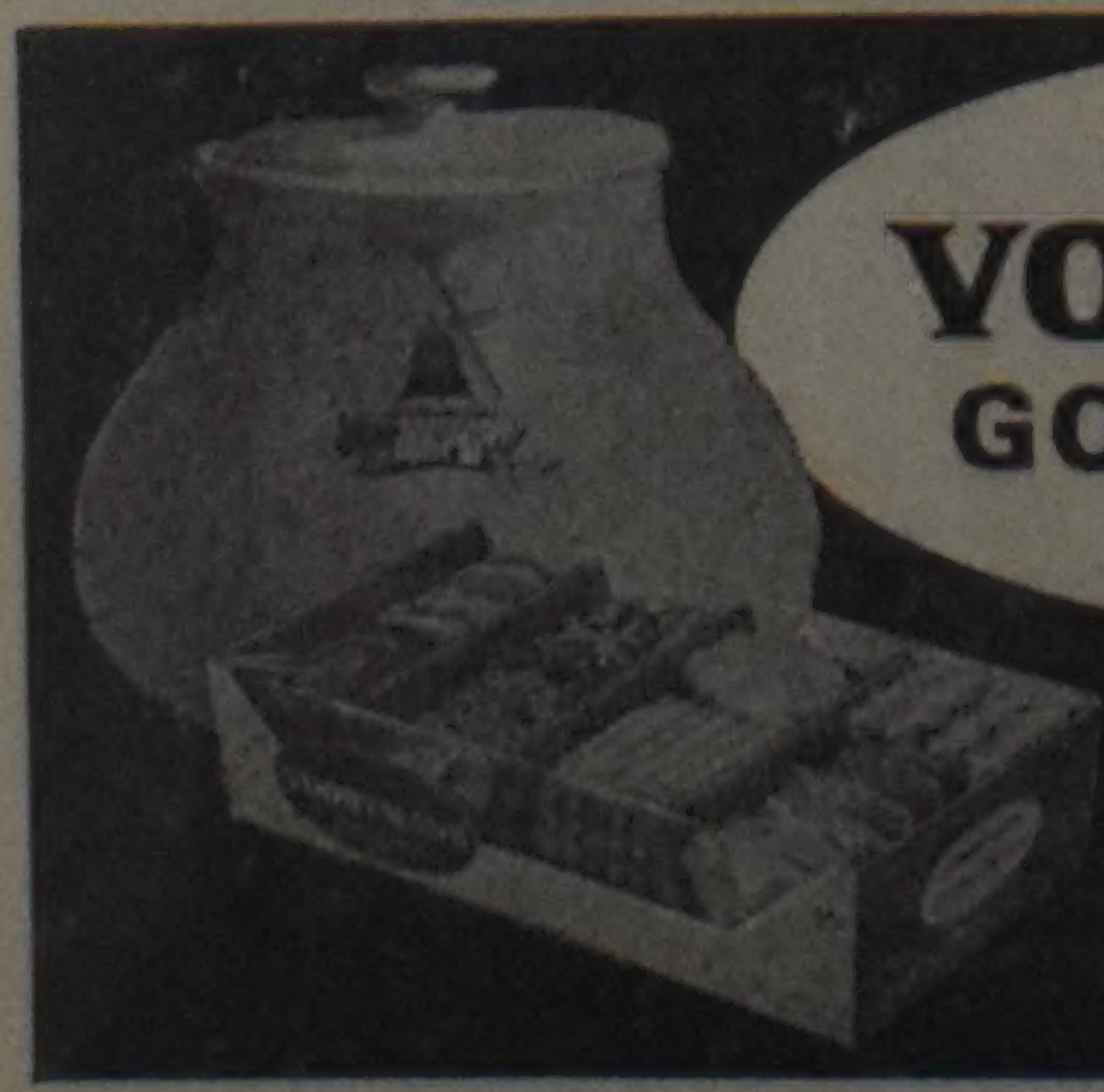
The affluence of the American way of life has rubbed off on the churches which, lest we forget, are made up of individual church members. Mr. Cox says that the church has rarely before been challenged to provide meaning and value for a society of leisure and indescribable abundance. "Christianity claims to be a universal faith, not just an ideology for economics of scarcity or a discipline for industrialization," says Mr. Cox. He challenges the church to wake up from its preoccupation with the past, and to provide bread instead of sugar cubes and stones to people hungering for spiritual values. Again, he speaks with the alienated in mind, but we cannot shrug off our responsibilities toward the neglected areas by pretending that they do not exist.

Dissenting voices are the conscience of the church at large, and perhaps we should begin listening to some of these voices, for the sake of the alienated members within the church. The challenge of affluence is not merely one of finding ways to improve the quantity, but the spiritual quality of the Christian life. For the materially affluent may well be the spiritually poor.

C.W.B.

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Situation Morality: The Ethics of Immaturity

by John Warwick Montgomery *)

The new morality, introduced by Joseph Fletcher as "Situation Ethics", can be summarized by six propositions: (1) Only one thing is intrinsically good, namely, love: nothing else, (2) The ultimate norm of Christian decisions is love: nothing else, (3) Love and justice are the same, for justice is love distributed, (4) Love wills the neighbor's good whether we like him or not, (5) Only the end justifies the means: nothing else, and (6) Decisions ought to be made situationally, nor prescriptively.

Leaving aside fascinating textual questions, such as the presence of quotation marks around "thing" in proposition one as originally set out in 1966, and their disappearance in the 1967 restatement (a manifestation of what philosopher W. H. Dray calls "hardening of the categories"? a Freudian slip suggesting that Fletcher himself is not clear on what love is?), we should accompany these propositions with a succinct statement of their implications (Fletcher, "Why 'New'?", Religion in Life, Spring, 1966):

In some situations unmarried love could be infinitely more moral than married unlove, as when the parties to a marriage exercise their legal rights of sexual access without the tenderness and concern which alone validate sexual love-making. Lying could be more Christian than telling the truth, since the only "virtue" in telling the truth is telling it in love. Stealing could be better than respecting private property if, as in eminent domain, the private ownership denies the greatest love of the greatest number. No action is good or right of itself. It depends on whether it hurts or helps people, whether it serves love's purpose (understanding love to be concern for persons) in the situation.

The new morality, in short, subordinates principles to circumstances, the general to the particular, and forces the "natural" and the "scriptural" to give way to the personal and the actual.

Criticism Easy and Difficult

The evaluation of Fletcherian situationalism might seem, at first glance, a facile operation. The ideology received its direct statement but five years ago, has (like its dystheological counterparts, the Pike-Robinson-Vidler "radical theology", and the death-of-God movement) had virtually no serious impact outside England and Amer-

ica, and even in the English-speaking world has been ignored by professional philosophers (witness the absence of reviews or critical appraisals of the subject in the journals devoted to philosophical ethics). Discussion of situation morality has been limited to American and British theological circles, largely to those of liberal and neo-orthodox orientation at that; and the critic's problems are lessened even more by the collection of a large number of the ephemeral theological reviews in parasitic — or symbiotic? — compendia that live off the original book (The Situation Ethics Debate; Storm over Ethics (1967).

At the same time, criticism of the Fletcherian viewpoint — especially in dialogical context — is almost impossibly difficult, not merely in practice but also in principle. Here I do not refer primarily to what Gustafson has accurately termed Professor Fletcher's bent toward "verbal pyrotechnics" — the quality that a theological reporter of his dialog with molecular biologist French Anderson at the National Cathedral, Washington, D.C., described as having manifested itself in "nearly two hours of biting sarcasm" (Christianity Today, April 10, 1970). This roadblock could certainly be overcome by men of good will. Far more significant is the built-in problem debating any one who holds that "only the end justifies the means: nothing else" (proposition five, it will be recalled). Here we find ourselves squarely in the philosophical quagmire inherent in situationalism — a quagmire in which the critic of the new morality finds himself inevitably stuck as soon as he offers battle.

Ends, Means and Truth-Telling

The unsurmountable difficulty is simply this: there is no way, short of sodium pentothal, of knowing when the situationist is actually endeavoring to set forth genuine facts and true opinions, and when he is lying like a trooper. Why? Because deception is allowed on principle by the new morality, as long as the ultimate aim is love. Consider: if Professor Fletcher acts consistently with his premises, and if he should consider it an act of true love toward me or toward the audience (i.e., if he should consider it to our good as his neighbors — principle four) to convince us of the superiority of situation ethics, he can to this end introduce any degree of factual misinformation, rhetorical pettifoggery, or direct prevarication into the discussion. On the other hand, if he should solemnly promise us that under all circumstances in the present dialog he will tell the truth, the whole truth, and nothing but the truth, he would suddenly become a deontological contradictor of his own propositions (for the neighbor's good in love would no longer justify deviations from truth).

But wait! Should he assure us, by swearing on his mother's grave, etc., that he will tell us the truth no matter what, can we even then relax our vigilance? After all, that very assurance may well be a situationally justified prevarication for the sake of "doing us good in love" by convincing us of the merits of situationalism. This brings us necessarily to a corollary of the ancient logical conundrum, treated at length by Bertrand Russell and others: "If a Cretan tells you that all Cretans are liars, can you believe him? Our restatement goes: 'If a situation ethicist, holding to the proposition that the end justifies the means in love, tells you that he is not lying, can you believe him?'"

This agonizing problem, it must be emphasized, is not of the theoretical, academic variety; it cuts to the very heart of practical existence. Beginning with the immediate, it leaves us entirely incapable of ever being sure that Professor Fletcher means what he says.

Now consider what would be in-

volved if such situationalism became normative in principle in our society (I say "in principle," for there are already sobering indicators of its widespread employment in practice). The very legal structures essential for the maintenance of organized community life would become inoperable, for no man's testimony would necessarily be worth listening to. This is why even Rousseau suddenly became intensely religious in the *Contrat social* when he stated (IV.8) that citizenship in his ideal state would be granted only to those who believed in God and a judgment after death: having the fortune to live prior to the onset of the new morality, Rousseau felt that belief in God would insure absolute moral standards and meaningful oath-taking in the courts. And since mutual trust is the basis not only of institutions of justice but also of economic life (money itself is little more than a symbol of mutual confidence, as every inflation and depression illustrates), community relationships, and all other societal phenomena, the adaptation of the Fletcherian ethic would let loose on society in general the same dragon of chaos that is conjured up on a limited scale in a debate like this with one whose principles do not compel him to truth-telling. Paul Ramsey of Princeton has driven this point home by illustrations from the sphere of personal obligation ("The Biblical Norm of Righteousness," Interpretation, Oct. 1970):

If a person genuinely means to attach an exception-making criterion to his promises or to his marriage vow, if he means to live by a rule of practice which states that the marriage covenant holds, that promises should be kept except when by a direct appeal to what Christian love requires it would be better not to keep them, he had better say so, since the one he promises or his marriage partner (unless they are Fletcherites who have been briefed) will not understand it that way! If you promise a dying friend, no one else knowing, to take care of his children, why should you do so if the other children come along who are more intelligent and whose care and nurture by you would do more good? If a person means to get married for better, in health and in prosperity, and has some reservation about the worse, in sickness, poverty, and

adversity he had better say so, since one's partner will not understand it that way — unless he or she is a latter-day consequentialist whose marriage was in the first place a bargain founded upon a calculus of doing the most good on the whole. Thus, there are such things as fairness and justice, promises made, and marriage covenants established, concerning which one should do more than ask, which unique situational decision or particular action would exhibit the most love?

Not a single aspect of human society — from regular garbage collection and public library book-borrowing through friendship and marriage to equal protection under the law and the search for truth in institutions of higher learning — could survive the general onset of situation ethics.

Love as Panacea

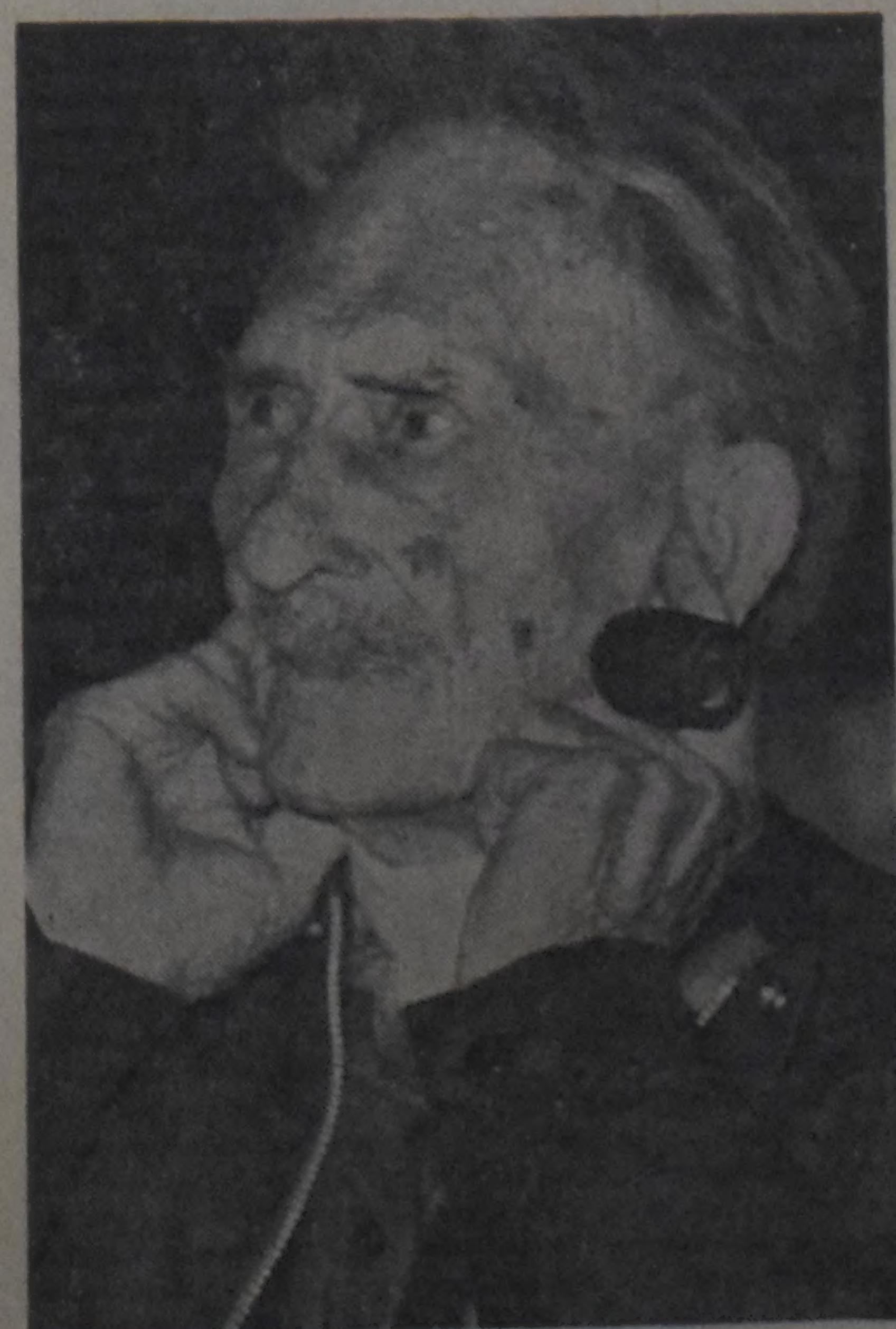
But, it will immediately be objected, such negative possibilities are surely excluded by the fact that in Fletcherian morality love constitutes the "only intrinsic good" and "ultimate norm." In 1984, as O'Brien expressly declares, the end to be sought by any effective means is power; love could hardly produce a comparable cacatopia.

Here the critic of the new morality must exercise utmost care, particularly in circles where "make love, not war" stickers have proliferated. Not to hold love as the solution to anything and everything is often the equivalent in the 1970s of the degeneration of motherhood and the flag in the 1870s.

Let me suggest, however, that "love," the keystone of Professor Fletcher's situationalism, functions as a prime example of what Richard Weaver, in his work, *The Ethics of Rhetoric* (1953), calls "charismatic terms": "These terms seem to have broken loose somehow and to operate independently of referential connections. . . . Their meaning seems inexplicable unless we accept the hypothesis that their content proceeds out of a popular will that they shall mean something."

At first glance, Professor Fletcher seems to give love a degree of specific content. He makes much of the example of Jesus and seems at times to define love, much as Charles M. Sheldon did in his romantic-moralistic novels, *In His Steps* and *What Would Jesus Do?*, as the equivalent of Jesus' teaching and practice. But it is manifestly clear that Professor Fletcher's understanding of love and morality does not derive from the Bible in general or from Jesus' ministry in particular. Professor Fletcher never tires of condemning

(Continued on page 4)



MY BIRDS never sounded like this, naturalist Roy Ivor, 92, seems to be thinking as he plugs ears with fingers at a benefit rock concert for him in Mississauga.

Situation Morality

(Continued from page 3)

alleged "biblical legalism," and in spite of the extensive work done by Gustaf Wingren and others in refuting the anti-law extremism of Barthian and Lundensian theology (e.g., the negative attitude toward the nomos motif in Nygren's *Agape and Eros*), Fletcher remains virtually a mid-20th century Marcionite. Moreover, his acceptance of radical techniques of New Testament criticism removes any real possibility of his identifying the ethic of Jesus; were he to take the entire New Testament picture seriously, he would find — as any number of his critics have shown — that the New Testament, no less than the Old, insists on absolute moral standards.

British theologian Ernest F. Kevan (author of the significantly titled work, *The Grace of Law*) well summarized this point in his Tyndale Biblical Theology Lecture of July 4, 1955: "There is no hint anywhere in the New Testament that the Law has lost its validity in the slightest degree, nor is there any suggestion of its repeal. On the contrary, the New Testament teaches unambiguously that the Ten Commandments are still binding upon all men." To reintroduce an earlier concrete example, it is difficult to believe that the Jesus who called himself "the Truth," condemned his opponents for lying, and connected prevarication with the work of the devil himself ("you are of your father the devil, and your will is to do your father's desires; . . . when he lies, he speaks according to his own nature, for he is a liar and the father of lies" — John 8:44), is the source of the Fletcherian assertion: "Lying could be more Christian than telling the truth, since the only 'virtue' in telling the truth is telling it in love."

Alternatively, Professor Fletcher seems to give love content by equating love and justice ("love and justice are the same" — proposition three), but we quickly see that instead of allowing justice to inform love (as Socrates strove to do in Plato's *Republic*), justice is absorbed into the ambiguities of love ("justice is love distributed"). This identification of justice with love is in fact a colossal example of what contemporary philosophy terms the "category mistake" — the confusion of categories. Gilbert Ryle's example, in *The Concept of Mind*, of the confusion of a legal entity (Oxford University) with its concrete component colleges (American visitor: "I've seen all your colleges, yes, but where is the university?") can be directly paralleled with Fletcher's belief that justice and love are identical. Even the hymn writer Bonar (and hymn writers are not particularly known for philosophical astuteness understood this distinction, long before the onset of situationism:

Will they tell us what is to regulate service, if not law? Love, they say. This is a pure fallacy. Love is not a rule, but a motive. Love does not tell me what to do, it tells me how to do it. . . . Love without law to guide its impulse would be the parent of will-worship and confusion, as surely as terror and self-righteousness, unless upon the supposition of an inward miraculous illumination, as an equivalent for law.

Finally, Professor Fletcher offers what seems to be the most specific description of love his situationism is capable of providing: "Love wills the neighbor's good whether we like him or not" (proposition four). Here we suddenly discover that the Fletcherian "act-agapeism" reduces to a utilitarian ethic of the Bentham-Mill variety, with a heavy dose of theological charisma added to improve the flavor. But the bete noire that has plagued utilitarianism now leaps upon situationism to devour it, and the theological flavoring only makes the dish more appetizing. For neither utilitarianism nor the new morality is capable of satisfactorily answering the essential questions: "which neighbor's good?" and "just what constitutes my neighbor's good?" Since these questions have to be answered, either explicitly or im-

plicitly, in every ethical action, one finds the situationist continually importing answers to them into his moral decisions by way of unrecognized and unjustified value judgments. The alleged demon of explicit code ethics is exorcised by the new morality, only to return with seven of his friends — the devils of implicit, "self-evident" principles — and the last state of morality is considerably worse than the first. Let us note some specific examples.

The same implicit introduction of value judgments as to the true neighbor and what is truly good for him can be seen in Fletcher's treatment of the ethics of abortion. Paul Ramsey observes that "even in Situation Ethics one comes upon at least one general rule of behavior, or general principle of ethics, besides love itself: . . . 'No unwanted or unintended baby should ever be born'" (Deeds and Rules in Christian Ethics, 1967, p. 168). Clearly there is nothing inherent in the idea of love that excludes babies from the sphere of "neighbor" (one ought rather to argue the contrary from Jesus' declaration that "of such is the kingdom of heaven!"); and it is fairly evident that Professor Fletcher has not checked with the babies in question to obtain their views on the subject. The principle that the unborn child is of less "neighbor value" than adult society is a gratuitous importation of value (dysvalue?) into a situation where love most certainly does not have all the answers. Love, as Bonar reminded us, requires principles to "guide its impulses"; either the principles will be explicit and justifiable, or they will be hidden and perhaps terrifying: like Caiaphas' exclusion of Christ from the sphere or neighbor love, or the abortionist's rejection of the unborn child.

A Radical Proposal: Morals not Mores

Ours is a time of staggering ethical crisis. Issues such as abortion and the rights of racial and minority groups are being faced by all segments of the population for perhaps the first time in our entire national history. A new consciousness of the need for soundly-based ethical principles has arisen. Ironically, however, at this very time of need, Christian theology appears to be offering little more than what Professor Tom Driver has called the "free-floating ideal" of new morality ("Love Needs Law," *Religion in Life*, Spring, 1966). The result has been the adoption of arbitrary absolutes by a revolutionary generation which recognizes its imperative need for permanent ideals, but which sees no way to justify them. Sidney Hook has observed that "natural law" may be out but "absolute human rights" are in" (Kiefer and Munitz eds., *Ethics and Social Justice* 1970, p. 76). Unfortunately, arbitrary absolutes are a most dangerous commodity, for the love of one moment can become the hate of the next; and blind zeal for racial justice in the America of the 1970s may not differ motivationally from blind zeal for racism in the Germany of the 1930s.

What is required above all is a proper justification of "absolute human rights," but where can this be found? If one follows the course of 20th century philosophical ethics, one is led to a very sobering conclusion — the conclusion reached by Wittgenstein at the end of his *Tractatus Logico-Philosophicus*: "Ethics is transcendental" (6.421). That is to say, all human attempts to create value are necessarily conditioned by the human predicament and reflect the limitations and prejudices from which they arise. The only ethic that could, even in principle, stand above such societal limits and establish "absolute human rights" would be an ethic that derived, not from finite situations, but from the realm of the transcendent.

This is precisely the claim of the historic Christian faith: that biblical revelation constitutes a transcendent word from God establishing ethical values once for all. The superiority of such a revelatory ethic over contemporary situationism can be seen in at least four areas: (1) Love is expressly defined in terms of God's nature, as revealed in Scripture,

and is justified in terms of His man's selfishness. Biblical revelation being. Thus love is not allowed to dissipate like a Homeric wrath through its confusion with utilitarian vagaries. (2) Absolute moral principles are explicitly set forth; these inform love and guide its exercise. Standards of truth and justice — such as the absolute equality of the races (Galatians 3:28) — are placed above the shifting sands of situational change and are guaranteed against societal and ideological pressures. (3) A final judgment on evil is assured. Thus no man ultimately "gets away" with evil, and moral struggle in history becomes something far different from "a tale told by an idiot, full of sound and fury, signifying nothing." Situations are not only judged by absolute principle in this life; they will be so judged in the next. (4) A remedy is provided for the root problem in the human ethical dilemma:

by traditional standards, a little 'weak' on the side of guilt, 'sin', repentance, and forgiveness." To Christian psychologist Wayne Oates, Fletcher said: "I really do not think you have said anything when you say that the Holy Spirit is at work in human decision. On this I am an agnostic." Commented Oates: "He says he is agnostic as to the Holy Spirit. He says that love is the Holy Spirit. In fact, one wonders if his doctrine of God is not either Unitarian or binitarian" ("The New Morality: A Psychological and Theological Critique," *Review and Expositor*, Summer, 1967). It is just such theological weakness that keeps Professor Fletcher from seeing the true significance of the ambiguous ethical situations he continually cites in opposing the absolute ethics of biblical revelation.

This, we believe, is the Fletcherian tragedy: ethics has be-

come a device for self-justification through the very sinful human situations that ought to lead selfish humans to the one source of true forgiveness and life. We plead with Professor Fletcher, in an age crying out for unambiguous ethical principles as the only foundation of human dignity, to cease the irresponsible practice of sticking his thumb into sinful human situations, pulling out the plum of moral self-vindication, and saying, "what a good boy am I." This theological, philosophical, and social immaturity cannot be tolerated; the issues are too grave and the time to solve them too limited. Rather, may we all allow the absolute moral demands of a holy God — those expressions of His very will which stand above the flux of situational change — to drive us to the Cross, where (thank heaven!) ethical renewal is still possible.

CAN MARRIAGE COUNSELLING HELP?

by REV. RALPH HEYNEN,

Pine Rest Christian Hospital Chaplain.

I would like to answer the question today "Can Marriage Counselling Help?" This year more than one million couples will seek the help of marriage counsellors, and most of these men and women have only the fuzziest idea of what marriage counselling really is. Moreover, there are hundreds of thousands of other couples whose marriage could be improved by guidance, but they will avoid counsellors because they are afraid or they are ignorant of what is involved. There are many people who wait and wait so long that things actually come to the breaking point, and then out of desperation they will finally seek out a marriage counsellor. Or, there are some who wait until the marriage is about to be broken up and a lawyer or a judge tells them, "Go and get yourself some marriage counselling, before this case is settled."

Now it is not so surprising that this confusion exists. Marriage counselling is a comparatively recent idea; but perhaps the biggest single misconception is what a marriage counsellor really does. Most people go to a counsellor and they expect that he will give advice. Time and again they will ask, "What should we do?" Now unlike a doctor, a counsellor does not prescribe a remedy; but what he will do is to help couples come to grips with their problems so that they can work around them themselves; or he will help them in the various sessions to work through some of the problems that they have. The counsellor does not blame, he does not judge or take sides. He tries to help a person to analyze his marriage. A counsellor has been described as a blank paper on which one draws a picture of his difficulties, so that he can sit and look and see the whole thing in a new perspective. One man has this statement, "I've had hundreds of couples say: 'Just tell us which of us is right and which is wrong,' but my answer is that there is no right or wrong side in marriage disagreements. There are only different sides." Differences can often be understood; they can be moved; but first we must try to understand these different feelings.

I do not believe that there is an innocent party in a marital dispute. So often people will say that so and so got a divorce, but she was the innocent party in the divorce. This is not true. There are no innocent parties in marital disputes, and we have to become aware of our own contributions to the problem and this is often a very difficult thing to do. And so the marriage counsellor encourages people to talk about the marriage itself until each becomes aware of how he or she had contributed to the problem. As an illustration, and may I mention that none of these illustrations are taken from people that I have seen; a lady pictured herself as a perfect wife. She did everything just marvelously. She was a good housekeeper; she was a good manager; she took good care of the children; but when she described her husband she said he was a slob. He did not know how to work, and he could not hold down a job. And as a result they were always having problems. When the counsellor interviewed this lady, he said to her, "Why do you blame your husband so much? Possibly you are setting impossible standards for the husband that you married." The husband responded, "Well, she does make a martyr of herself." From these small beginnings, the counsellor was able to get the couple to develop insights into their own behaviors and to use them as means to build a better marriage. So the counsellor's most important tool is the ability to ask the questions that will make the client examine his own feelings and his motives. He will guide the person out of the despair, self pity and martyr complexes and help to understand what is happening and why, and then he can try to lead them to certain better understandings.

Now most practitioners prefer to see the husband and the wife separately for a few sessions and then see the two of them together; and even then at times he may want to see one of the two parties separately. Counsellors generally find that if the

Pastoral Counselling

counselling begins to affect changes in one person, the other will also come around. Counselling can also be useful even though only one of the two parties is willing to come and the other refuses. It often happens that one of the mates will boycott the whole counselling procedure, but guidance can be given an understanding so that it may help the marriage to survive. For the counsellor does not just simply treat two individuals, but he tries to deal with the marriage as such, with the relationship that they have, and you cannot tell how soon this will happen. It is only a quack who will say, "Well, you come in and see me once or twice and everything will be straightened out." One who is skilled in marriage counselling will say that he will try to help them. It may take a few weeks, or it may take a whole year of once a week sessions.

They tell us that seventy percent of all people who are counselled by marriage counsellors are helped; twenty-five percent show no change at all; and five percent find that as a result of counselling their marriage becomes worse. So that is a pretty good average. But success does not always mean that there has been a reconciliation; it may mean that there is a better relationship.

Now usually people will come up with a lot of symptoms. Their arguments about money, about relatives, about sex, about religion, about food, discipline of children, arguments about friends; but usually these kind of things are only given to match the basic problems which is one of emotional immaturity. Or, some counsellors consider that the main element is that people no longer communicate with each other; they no longer communicate their feelings. As an illustration: One marriage counsellor tells us that in a marriage that he was concerned with, the husband asked his wife to go along with him to a funeral of a relative, and she said, "Do you really want me to go with you?" The man said, "Well, I'd be willing to go alone." Now actually, the husband had wanted her to accompany him; she had also wanted to go, but the wife wasn't quite sure what her husband meant when he asked the question, and so she turned him down. And so a couple who had wanted to express their mutual love wound up feeling angry at each other because the one left for the funeral and the other stayed home. Then, too, discord in the family is a symptom of other tensions. Sex, for example, is often brought up, but it has been found that sex is usually not the basic problem, but it is a symptom of other underlying problems and they use sex as a means to work out their feelings. A good deal of counselling also centers around money. A wife complains that although her husband earns a good salary, he becomes angry if she buys something which is beyond the mere necessities of life. The husband in turn says that his wife is a miserable housekeeper and she doesn't know how to handle money. Now this means that the husband and the wife use money as a weapon, or as a reward, or as a punishment; and so a counsellor may have to suggest that they work out a budget together which may in some way or other help them overcome their difficulties.

A good deal of marriage counselling is done by pastors. In fact, they do more marriage counselling than any other single person, and many seminars have added courses in family counselling so that ministers are getting training in this area. It is good when you have these kind of problems to first talk it over with your minister, and if he is an understanding person and realizes that the problem is too deep and too great for him, he will refer to another agency. Religion forms an important part in the marriage counselling situation, particularly when it involves Christian people, for then we have the main resource that can be used to bring people closer together. Religion can also drive people further apart. It all depends on how we use our religion. But when there is a united faith in God, when there is an earnest desire to work out the differences, marriage counselling, particularly by a Christian counsellor, can be of tremendous help in a family situation.

OUR THOUGHT FOR TODAY: Through history man's problems have been basically the same; only the scenery is different.

Symptomen en oorzaak

Iedere brandweerman kan u vertellen, dat wanneer hij naar een brand geroepen wordt, zijn eerste taak is de oorzaak van de brand op te sporen. Hij weet, dat het blussen van een brand alleen maar effectief kan zijn indien hij weet waar die brand gevoed wordt. Zo zal iedere dokter alleen maar het juiste medicijn weten voor te schrijven als hij de oorzaak van de ziekte weet.

Enkele weken geleden publiceerden wij een samenvatting van een rapport dat het Instituut voor Praktische Theologie van de Vrije Universiteit had gepubliceerd over teruggaand kerkbezoek. Voor degenen, die zich deze samenvatting niet meer herinneren, volgen hier een paar hoofdpunten van het rapport. Kerkbezoek is gedurende de laatste 10 jaar gestaag teruggelopen. In grotere gemeenten is deze teruggang duidelijker dan in de kleine. Ook de viering van het Heilig Avondmaal loopt in dezelfde verhouding terug. In Amsterdam bijvoorbeeld, is het een uitzondering wanneer mensen tweemaal per zondag naar de kerk gaan. De normale kerkdienst spreekt de mensen die geregeld gaan, het meest aan. Anderen, die niet geregeld gaan, voelen meer voor koren, economische diensten en "thema"-diensten. Geregeld kerkbezoekers geven de voorkeur aan onderwerpen over het geloof in het leven van alle dag. Anderen, die niet geregeld gaan, prefereren onderwerpen zoals rassen-vraagstukken en politiek.

Dit rapport gaat over Nederland. Zou het aan deze zijde van de oceaan gemaakt worden, dan zou het misschien niet veel anders luiden. Nu moet men bedenken, dat het een rapport is en geen artikel. Degenen, die het rapport moesten samenstellen, hadden waarschijnlijk geen andere opdracht dan de teruggang in kerkbezoek na te gaan. Men moet hen dan ook niet verwijten, dat het rapport negatief is uitgevallen.

Het gaat ons momenteel dan ook niet zozeer over de resultaten van dit rapport, dan wel over wat er achter ligt. Met andere woorden: waar komt die teruggang vandaan? Kan het gestopt worden? Wat is er gaande, dat een dergelijk rapport de wereld ingestuurd wordt?

Over de achtergrond van het dalend kerkbezoek zegt het rapport niets. Misschien is dit wel zo goed. Die achtergrond moeten wij zelf opzoeken en dit kan een pijnlijke, maar niettemin zeer dienstige bezigheid zijn. Wij behoeven het niet altijd eens te zijn met de kritiek, die op het kerk-instituut wordt uitgebracht, maar wij zouden ons vergissen, indien wij alle kritiek ter zijde zouden schuiven. Als men het rapport leest over "The Back to God Hour" (zie elders in dit nummer) dan weet men het meteen: de kerk als instituut is nog lang niet uitgediend, anders zou zulk een gigantische krachtsinspanning totaal onmogelijk zijn.

In het "Gereformeerde Weekblad" van 19 maart j.l. wijdt Prof. Ridderbos er een lang artikel aan, waarin hij tevens de R.K. theoloog Hank Küng aan het woord laat. Daarbij springen twee dingen naar voren: ten eerste de prediking en ten tweede onze solidariteit aan de geloofsgemeenschap, die kerk heet.

Wij gevoelen ons niet bekwam of geroepen om te zeggen hoe er geprekt moet worden. Maar het moet ons wel van het hart, dat als men de preken leest in "The Living Word" (preken voor leediensten), men respect krijgt voor de trouw van de kerkmensen om naar de kerk te blijven komen om met weinig zeggende dingen bezig gehouden te worden. Natuurlijk niet alle preken zijn zo, maar het aantal niets-zeggende verhaaltjes is te groot om een goed functionerend kerkelijk leven te stimuleren. Met andere woorden: wij moeten bevrijd worden van theologische epistevondigheden en moralistische speeches and wij moeten terug naar het Woord van God. De mensen komen naar de kerk om God te ontmoeten, zij willen God horen spreken (dank zij Zijn genade), zij willen in aanbidding voor God gebracht worden, zij willen Gods hart voelen kloppen en Zijn liefde zeer veel ervaren. Zoeken de jongelui daarnaar als zij de normale kerkdiensten vaarwel zeggen en in kleinere gemeenschappen de "community" willen ervaren? Zij doen dit niet omdat zij onverschillig tegenover God zijn, maar omdat zij onverschillig tegenover de kerkdiensten zijn. Het "doet" ze niets meer.

Maar er is meer. Er is ook nog de band aan de geloofsgemeenschap, die een rijke geschiedenis heeft en die momenteel als gemeenschap tot groot werk in staat is. Hans Küng zegt (zie boven). "De

sprong uit de boot (kerk) . . . zou voor mij persoonlijk betekenen een daad van weigering, moedeloosheid, kapitulatie." Hebben wij de kerk als instituut misschien teveel gezien als een sociale structuur dan als een speciaal genade-geschenk van God? Dat heeft niemand van ons bedoeld, maar is het mogelijk dat wij het niettemin hebben gedaan?

Wij schrijven dit in de tijd van Pinksteren. Op de Pinksterdag in Jeruzalem waren er gedeelde tongen als van vuur en het was op EEN IEDER VAN HEN. Die gemeenschap door de Geest was dus zeer persoonlijk. Hun hart stond (zeer persoonlijk) in brand en de vlam kwam er uit. Maar (het staat er veelzeggend bij) zij waren eendrachtig bijeen. EENDRACHTIG en BIJEEN. Wat men er ook van zeggen wil, maar voor ons is dit een kerkdienst.

Als wij merken, dat de opkomst in onze kerkdiensten teruggloopt, kan het zijn, dat wij meer nadruk hebben gelegd op DIENST dan op KERK?

Met een variant op een bekend gezegde, zouden wij willen zeggen: verbeter de kerk en begin bij jezelf.

D.F.

De St. Lawrence Seaway

Het hart van een Continent

(Canadian Scene) — In de 18de eeuw moest Jacques Cartier zijn pogingen om een zeeverbinding tussen de Atlantische Oceaan en de Stille Oceaan opgeven toen hij zich geplaatst zag voor de Lachine Rapids net ten westen van Montreal. Thans zou hij zijn schepen zonder enige moeite voorbij de Lachine Rapids en andere water-vallen kunnen loodsen op weg naar het hart van 't Noord-Amerikaanse Continent.

In de loop der jaren is er een waterweg tot stand gekomen welke het nu mogelijk maakt dat schepen tot een lengte van 730 voet van de Atlantische Oceaan rechtstreeks naar de meest westelijk gelegen havens van de Grote Meren kunnen varen, hetgeen een afstand van 2300 mijl is.

Deze beroemde waterweg wordt de St. Lawrence Seaway genoemd, een netwerk van rivieren en kanalen, hetgeen een grote ommekeer teweeg heeft gebracht op het gebied van vervoer in Canada en in de Verenigde Staten.

De "Seaway" die thans 13 jaar bestaat, is een van de meest merkwaardige waterwegen in de wereld. Langs de hele route kunt u de trotse zeekastelen zien varen met de vlaggen van alle grote zeevarende naties, en daar tussen door zweogen de binnenvaartschepen van Canada en van de Verenigde Staten.

Tegenwoordig kan een binnenvaartschip 1.000.000 schepels graan vervoeren, hetgeen de totale oogst betekent van 45.000 acres bouwgrond. En aangezien deze schepen zijn ingericht voor het vervoer van een verscheidenheid van producten, kan datzelfde schip op de terugreis ijzererts mee-

brengen van de rijke Quebec-Labrador velden naar de ovens van het middenwesten. De Seaway heeft in feite het dichtbevolkte middenwesten van het Noordamerikaanse Continent opengesteld voor zeeschepen en heeft geleid tot een enorme groei in het gebruik van de grote binnenvaart vrachtschepen, terwijl er tevens nieuwe bronnen voor de productie van elektriciteit zijn gecreëerd die dringend nodig waren.

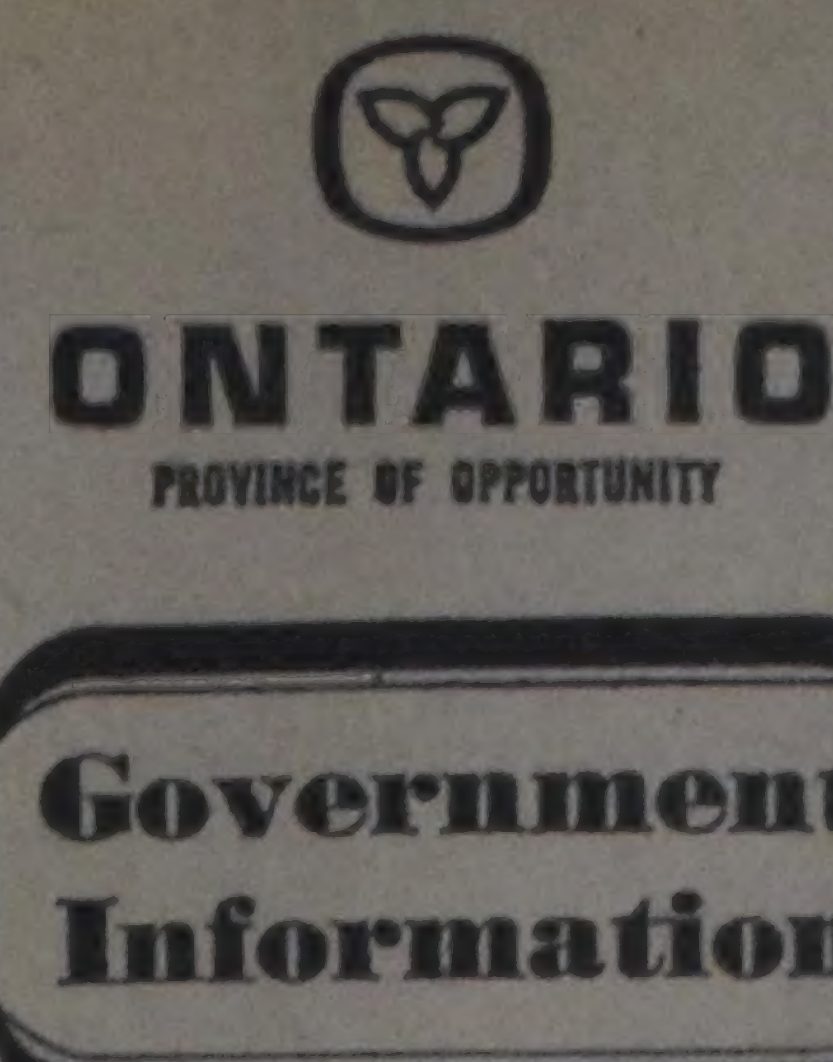
De Seaway kan in drie secties worden verdeeld: de Montreal-Lake Ontario sectie, het Welland Kanaal en de sluisen bij Sault St. Marie. Montreal, hetgeen de grootste haven van Canada bezit, vormt het begin van deze enorme waterweg. Op zichzelf is dat al heel merkwaardig, aangezien Montreal 1000 mijl verwijderd is van de Atlantische Oceaan.

Van Montreal naar Lake Ontario varen de schepen 182 mijl landinwaarts. Deze afstand bestaat uit vijf sub-secties en de schepen rijden over deze afstand in totaal 225 voet. Allereerst vaart men via sluisen voorbij de verraderlijke Lachine Rapids en op dit punt rijst men 50 voet boven het niveau van de haven in Montreal. De twee sluisen die men hier vindt worden de St. Lambert en de Cote de Catherine genoemd. Via Lake Louis komt men dan in de tweede sub-sectie — de Soulanges — een afstand van 16 mijl door het Beauharnois Kanaal, hetgeen uitkomt in Lake Francis. Hier rijst het niveau via twee sluisen 82 voet boven dat van Lake Louis. Het derde gedeelte — Lake St. Francis — is 20 mijl lang en eindigt net ten oosten van Cornwall. Het internationale segment van de sectie loopt van het einde van Lake St. Francis tot een punt net ten oosten van Ogdensburg in New York State. Het voormalige snelstromende gedeelte van de rivier is thans een reservoir, dat afgedamd is door de Moses-Saunders elektrische centrale. Dit reservoir staat bekend als Lake St. Lawrence, een met mensenheden gemaakt meer van 100 vierkante mijl. Het verschil in niveau wordt opgeheven door de Amerikaanse Eisenhower en Snell sluisen bij Massena en door de Canadese sluisen bij Iroquois.

Men werd zich pas goed bewust van de enormiteit van het waterweg project tijdens de constructie van de Lake St. Lawrence sectie. Om dit meer te kunnen maken, moesten niet minder dan 6500 mensen in zeven dorpen hun huizen verlaten, omdat dit hele gebied onder water zou komen te liggen. Dit geldt ook voor bepaalde gedeelten van enige andere dorpen. De overblijvende "sub-section" is 88 mijl lang en staat bekend als de Thousand Islands Section. Dan hebben de schepen vrij baan tot hen de weg wordt versperd door de wereldberoemde Niagara Watervallen. Het Welland Kanaal, dat 27 mijl lang is en acht sluisen heeft, ruimt echter ook dit obstakel uit de weg.

De Erie, Huron, Michigan en Superior Meren met de daartussen gelegen waterwegen (de Detroit Rivier, Lake St. Clair, de St. Clair Rivier en de St. Mary's Rivier) vormen het resterende gedeelte van deze waterweg.

Als de schepen tenslotte bij Lake Superior aankomen bevinden zij zich 600 voet boven de zeespiegel, en 600 voet is ongeveer de hoogte van een wolkenkrabber van zestig verdiepingen. Zij kunnen de afstand van Montreal naar de Soo (ongeveer 937 mijl) afleggen in 192 vaaruren.



Van het Department of Treasury and Economics 1971 BEGROTING

De 1971 begroting vertegenwoordigt een zorgvuldig overzicht en schatting van alle gedragslijnen en programma's van de regering van Ontario en hun effect op de bewoners van deze provincie.

De begroting aangeboden aan de volksvertegenwoordiging is een weerspiegeling van zulke gedragslijnen en programma's in de vorm van een weloverwogen en krachtig belasting plan voor Ontario. Het streeft er naar om de volgende onderwerpen te bereiken:

- Volle werkgelegenheid en economische groei te herstellen in Ontario door uitbreiding aan te moedigen van de activiteiten van de private sector.

- Vaste controle te handhaven over overheidsuitgaven teneinde het evenwicht te behouden in belasting tarieven en de werking van inflatiedruk.

- De bewerkstelling te verzekeren van de andere prioriteiten van regeringsbeleid zoals grotere Canadese deelneming in ons economisch leven, de bescherming en het behoud van het milieu en een bevredigende levenskwaliteit van al onze inwoners.

Het belasting- en bestedingsbeleid van deze begroting geven maximale uitdrukking aan deze doelstellingen.

HOOGTEPUNTEN VAN DE BEGROTING:

BELASTING VERANDERINGEN:

GEEN NIEUWE BELASTING EN GEEN VERHOOGING VAN DE BELASTING TARIEVEN.

ONTARIO'S BELASTING BELEID VOOR 1971:

De regering van Ontario heeft besloten de alternatieve richting te volgen om de economie voornamelijk door belasting verminderingen te stimuleren, onder begeleiding van een toename in uitgaven binnen de grenzen van haar financiële capaciteit op lange termijn. Door deze maatregelen heeft de regering zich ten doel gesteld, private economische activiteit en investering te bevorderen en werkgelegenheid uit te breiden, zonder de druk van inflatie weer aan te wakkeren.

TEHUIZEN VOOR OUDEN VAN DAGEN ALS EEN VERZEKERING VAN GEZONDHEID UITKERING

Te beginnen met 1 april 1972 zal Ontario haar gezondheidszorg-verzekerings programma uitbreiden met het inlossen van rusthuizen en wijkverpleging. De voordelen voortkomende uit dit besluit zijn:

- een zware financiële druk zal van de individuele familie worden afgenomen en uitgespreid worden over de bevolking als een geheel.
- De behoefte aan ziekenhuisbedden in het geval van actieve behandeling zal worden verlicht; en vele
- patiënten zullen in de gelegenheid zijn verpleging in hun eigen huis en omgeving te verkrijgen.

5% INVESTERINGS BELASTING VERMINDERING

Een nieuwe belangrijke aantrekkelijkheid in de Provinciale ondernemings inkomens belasting is hierin vervat teneinde ondernemingsinvestering te stimuleren en nieuwe werkgelegenheid in Ontario te scheppen. Het aantrekkelijke is een 5% belastingvermindering voor investering in machinerieën en werktuigen welke na 26 april middernacht zijn aangeschaft en geïnstalleerd en in gebruik in Ontario tegen 31 maart 1973.

VERMINDERING IN SUCCESSEER RECHTEN

- Vrijstellingen voor weduwen en weduwnaars zullen worden verhoogd van \$125.000 tot \$250.000.
- de 15% extra belasting zal worden afgeschaft voor
- preferente begunstigen, zullen niet onderworpen zijn aan belasting op nalatenschappen gewaardeerd tot op \$100.000 vergeleken met het huidige niveau van \$50.000 de vrijstelling voor onveranderlijke annuïtetten zal worden verhoogd van \$1.200 tot \$10.000.

GELIJKSTELLING VAN BIERPRIJZEN

Teneinde de bierprijzen in Noordelijk Ontario en Zuidelijk Ontario gelijk te stellen, zullen de noordelijke bierprijzen worden vermindert met 11 cent voor een grote doos en in het zuiden zullen de prijzen worden vermeerderd met 15% voor een grote doos; waardoor de prijs voor 24 flesjes bier \$4.65 zal worden overal in Ontario. Dit is nog steeds de laagste prijs in Canada (van kracht 1 mei 1971).

VERVALLEN VAN VISVERGUNNINGEN VOOR INGEZETENEN

Op het moment moeten Ontario ingezetenen een hengelvvergunning aanschaffen tegen een bedrag van \$3 per jaar teneinde in deze provincie te vissen. Met terugwerkende kracht tot 1 januari 1971, is de visvergunning voor ingezetenen vervallen en alle inwoners die reeds een 1971 vergunning aanschaffen zullen in aanmerking komen voor terugbetaling door hun vergunningen aan het Departement van Lands and Forests, Queens Park op te sturen.

De regering van Ontario vertrouwt dat onder het stoumoedige fiscale programma uiteengezet in deze begroting, Ontario een nog dynamischer en productiever toekomst zal verwirkelijken.

THE HON. WILLIAM G. DAVIS
Prime Minister of Ontario

Radiokerkdienst uit NES Ammim-Israel

De radio-avonddienst van het Convent van Kerken kwam op zondag 25 april om 5 uur uit de christelijke nederzetting Nes Ammim in Israël. Voorgangers waren de predikant van Nes Ammim, ds C. B. Bavinck en prof. dr G. N. Lammens uit Naarden als gast-predikant.

De nederzetting, die gelegen is dichtbij de Middellandse Zee in Galilea, ondergaat op het ogenblik een grote uitbreiding. Met ontwikkelingshulp van de Israëlische en de Nederlandse regering worden de bestaande rozenkassen van een halve hectare uitgebreid tot 2,5 hectare. Daarmee wordt Nes Ammim verreweg de grootste rozenkwekerij van het Midden Oosten.

Doel hiervan is een bijdrage te leveren aan de zo moeizame opbouw van Israël. De voornamelijk Nederlandse Christenen, die zich aan Nes Ammim hebben verbonden, willen door deze praktische samenwerking ook trachten betere verhoudingen tot stand te brengen tussen joden en christenen.

Jongere Nederlandse rozenkwekers zijn hartelijk welkom op de nederzetting als medewerkers in de rozenkwekerij. Dit geldt ook voor mensen met een tuinbouwopleiding, die zich willen laten bijscholen voor de rozenkwekerij. Het gaat vooral om jongeren, die zich vanuit hun Christen-zijn aangerokken voelen tot deze arbeid in Israël. Geïnteresseerden kunnen zich opgeven bij de heer J. Smitsman, rozenkweker te Woudrichem, Burg. v. d. Lelystraat 124, telefoon 01833 - 1295.

Geïllustreerde folders en documentatie omtrent de geschiedenis en de bedoelingen van de nederzetting kan men aanvragen bij: Secretariaat Nes Ammim, Eykmanlaan 261, Utrecht.

WANNEER ZAL 'T ZIJN?

Als U binnenkort gaat trouwen of wanneer U spoedig een jubileum mag vieren, in beide gevallen zal het voor Uw vele vrienden en bekenden een aangename verrassing zijn, een annonce ervan in hun eigen krant, Calvinist-Contact te lezen.

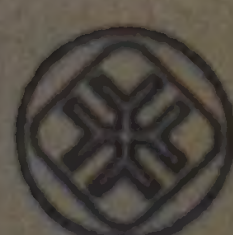
Uw handen houden u met de wereld verbonden.



Verzorg uw handen goed. Als u werkt, werk met overleg. Als uw werkzaamheden beschermende handschoenen van u vergen draag ze! En neem uw tijd om te leren op de juiste manier uw gereedschappen te gebruiken. Een kleine gedachte, een beetje zorg kunnen u iedere dag veilig door de werkdag heenbrengen

De zekere weg tot veiligheid is zelfbehoud.

Uw Workmen's Compensation Board en Safety Associations, Ontario



Het Christelijke Leven

⑤

Aan Gods eisen is
voldaan

Het Bloed van Christus voldoet dan het Bloed van Christus. De geheel aan de eisen die God's geveel stelt. Nu rijzen er op dit punt vaak moeilijkheden, vooral voor jonge Christenen. Toen wij nog niet tot geloof waren gekomen hadden wij misschien helemaal geen last van ons geweten, totdat het Woord van God ons begon wakker te schudden. Ons geweten was dood, en mensen met een dood geweten kan God niet gebruiken. Maar later, toen wij tot geloof waren gekomen, werd ons ontwaakte geweten misschien uiterst gevoelig, wat een ernstig probleem met zich meebracht. Het besef van zonde en schuld kan zo ontzettend sterk worden dat het ons bijna verlamt. Dan zien we de waarde van het Bloed niet meer. Dan komen onze zonden op ons af, en een bepaalde zonde achtervolgt ons zodat wij het punt bereiken waar onze zonden machtiger schijnen

(Speciaal voor Canadian Scene) — De staatsarchieven vallen onder het beheer van de Federale Regering en zouden het "geheugen van onze natie" genoemd kunnen worden. Het is de taak van het Archief, dat in 1872 is ingesteld, om alle historische documenten van de Regering te verzamelen en te bewaren, en om alle geschriften, tekeningen en schilderijen, die geacht worden een beeld te geven van de ontwikkeling van land en volk in te zamelen. Dit is uiteraard een veelomvattende taak en de omvang wordt in feite alleen maar begrensd door de beschikbare financiën en door de mate van bereidwilligheid van particulieren en groepen om werken en artikelen van historische waarde beschikbaar te stellen.

B. Boulogne
(enigszins verkort)
(Wordt vervolgd)

God is Satisfied

The Blood of Christ wholly satisfies God. At this point I desire to say a word to my younger brethren in the Lord, for it is here that we often get into difficulties. As unbelievers we may have been wholly untroubled by our conscience until the Word of God began to arouse us. Our conscience was dead, and those with dead consciences are certainly of no use to God. But later, when we believed, our awakened conscience may have become acutely sensitive, and this can constitute a real problem to us. The sense of sin and guilt can become so great, so terrible, as almost to cripple us, by causing us to lose sight of the true effectiveness of the Blood. It seems to us that our sins are so real, and some particular sin may trouble us so many times, that we come to the point where to us our sins loom larger than the Blood of Christ. Now the whole trouble with us is that we are trying to sense it; we are trying to feel its value and to estimate subjectively what the Blood is for us. We cannot do it. It does not work that way. The Blood is first for God to see. We then have to accept God's valuation of it. In doing so we shall find our valuation. It is a matter of faith in God's Word.

B. Boulogne
(Slightly abridged.)
(To be continued)



Uw verleden hoort thuis in het archief

en de Italiaanse gemeenschappen in Montreal en Toronto.

Meer dan ooit tevoren schijnen de Canadezen geïnteresseerd te raken in hun eigen verleden; zij zijn zich meer dan ooit te voren bewust van de aanwezigheid van grote etnische groepen en hun rol in Canada's ontwikkeling en geschiedenis. Bovendien is die etnische gemeenschap ook niet stil blijven zitten en meer en meer laten zij hun stem horen.

Als de staatsarchieven een getrouw beeld van ons land en volk behoren weer te geven, dan dient men ook de rol van de etnische groepen duidelijk en precies aan te tekenen. En daarom doet men van het Archief zulk een dringend beroep op de etnische groepen om hun medewerking te verlenen. Op vlieringen, in sousterrains, in kantoren en alle mogelijke andere plaatsen moeten papieren liggen (brieven, aantekeningen, rekeningen, foto's, kranten, rapporten, e.d.) die in het verleden voor iemand van betekenis zijn geweest, maar die nooit meer worden gebruikt en eigenlijk helemaal vergeten zijn. Zulke dingen kunnen van grote waarde zijn voor een geschiedkundige, en de mensen van het staatsarchief zouden zulke artikelen maar al te graag hebben.

Er zijn onder U stellig lezers die dergelijke documenten bezitten. Voorzitters en secretarissen van verenigingen, schrijvers, dominee's, advocaten, organisaties, kerken en ontspanningsgroepen kunnen soms documenten hebben die zij niet langer nodig hebben en wellicht gooien zij die zelfs weg. U wordt verzocht en uitgenodigd dergelijke dingen af te staan aan het Staatsarchief. Men pikt er dan documenten e.d. die van historische waarde geacht worden uit om die te bewaren ter voorlichting van toekomstige geslachten.

Sinds het Staatsarchief meer aandacht is gaan schenken aan de inameling van documenten die betrekking hebben op alle etnische groepen in Canada, zijn er ver-

schillende belangrijke dingen gebeurd. Afgelopen januari heeft de Trans-Canada Alliance of German Canadians een overeenkomst gemaakt met de Public Archives voor de overdracht van alle rapporten en documenten die niet langer nodig zijn. Men is op het ogenblik in onderhandeling met verschillende andere groepen om tot een soortgelijke overeenkomst te komen. In de afgelopen maanden heeft men ook enige documenten ontvangen van een immigrant uit Nederland, waaronder interessante brieven van familieleden in Holland en uit Indonesië. Deze brieven waren kort na het einde van de Tweede Wereldoorlog geschreven. Ook heeft men onlangs gegevens ontvangen met betrekking tot de meer recente geschiedenis van de Doukhobors in Brits Columbia.

Men heeft in het Staatsarchief de grootste collectie van documenten met betrekking tot de etnische groepen in Canada, waaronder ook regeringsdocumenten ten aanzien van staatsburgerschap en immigratie. Deze collectie van miljoenen pagina's omvat documenten over de selectie van immigranten, hun vervoer naar Canada en hun aankomst in Canada. Dit heeft betrekking op immigranten uit Polen, Bulgarije, België en Italië, Japan en Armenië, immigranten uit Oost en West India en vele andere groepen.

De documenten die aan het staatsarchief worden afgestaan blijven te allen tijde ter beschikking van de gever, en kunnen worden ingezien door een ieder die historisch onderzoekswerk verricht, tenzij de gever de inzage van zijn of haar documenten aan restricties heeft onderworpen. Rap-

porten van regeringsdepartementen die minder dan 30 jaar oud zijn kunnen alleen ter inzage worden gegeven met toestemming van het desbetreffende departement. Dat betekent dus dat er documenten zijn uit de jaren 1941 tot 1971 kunnen niet worden ingezien, maar de meeste documenten van voor die tijd kunt U ter inzage vragen. De inzage van documenten die door particulieren en organisaties aan het Archief zijn afgestaan zijn meestal aan restricties onderhevig. Als de documenten oud zijn dan zijn zij meestal voor een ieder ter inzage beschikbaar, maar dat is meestal niet het geval als het brieven betreft die geschreven zijn door personen die nog in leven zijn. Vaak is er bepaald dat de documenten pas na 10, 20 of 30 jaar vrijgegeven mogen worden, hoewel de geïnteresseerde persoon natuurlijk altijd speciale toestemming kan aanvragen bij de Dominion Archivist of bij de persoon van wie de documenten afkomstig zijn. In bepaalde gevallen wordt door de Archivist en de gever afgesproken welke restricties zullen gelden in het belang van allen die bij het onderwerp betrokken zijn.

Een ieder die documenten van historische waarde bezit, of van het bestaan er van af weet, en die dergelijke documenten ter beschikking wenst te stellen van het Staatsarchief en een ieder die graag meer over de Staatsarchieven wil weten, wordt uitgenodigd te schrijven aan de Dominion Archivist, Public Archives of Canada, 395 Wellington Street, Ottawa, Ontario, K1A 0N3. Het is beter eerst te schrijven voordat U documenten opstuurt, opdat de juiste regelingen kunnen worden getroffen.

NEVADA BREIWOL

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DE Lange Reis VAN JILDERD HOENEVELD

door S. P. Akkerman

(42)

"Hé, Haring. Hoe kom jij hier zo aan- waaien met dit weer? Je hebt geen mooie dag uitgezocht om mij op te zoeken. Kom maar gauw in huis. Ik heb de koffie klaar en de kachel warm."

Dan zitten ze in de kamer. Haring in een goed pak, de boord om en zijden sokken aan de voeten. Zijn ogen staan een beetje ongedurig.

"Ja, daar was ik ook eens," zegt hij. "Zo, woon je hier. Ik ben met de bus gekomen tot Bakkeveen en daar heb ik een fiets gehuurd. Maar het is hier bar eenzaam. Bevalt het je hier goed?"

"Ja, best."

"Zo, Nou, het was mijn wereld niet."

Haring drinkt zijn koffie. Het gesprek gaat niet zo vlot.

"Kwam je hier nu zo maar naar toe of moest je hier ergens zijn?" vraagt Jilderd.

Haring recht zich op zijn stoel. Hij knucht een paar keer. "Nou, nee, ik had een boodschap," zegt hij, moeillijk zijn woorden zoekend. "Ik ben altijd nog op die bank. Je weet wel. Maar nu kan ik een accountantskantoor overnemen. Dan ben ik zelf baas en ik verdien meer. Maar dat moet mij vijfduizend gulden kosten. Zelf heb ik duizend. Nu kwam ik jouw vragen, of je mij die vierduizend zou willen lenen." Zie zo, dat is gezegd. Vragen om geld is wel een van de moeilijkste opgaven in het leven.

Jilderd neemt Haring eens op. Een flinke vent zo te zien, een kerel die vooruit wil. Vast geen stakker, die vijfduizend gulden gaat steken in een wankle onderneming. "Zit er wat in dat kantoor?" vraagt hij nog. "Zie je er iets in?"

En nu is Haring de man van de praktijk. "Ik heb de boeken gezien natuurlijk. En dat lijkt heel goed. Ik kan voor die vijfduizend

gulden de hele kantoorinventaris overnemen en ik kan het pand huren. Het ligt aan de Grotekerkstraat. Een heel mooi pand. Ik zie er best iets in. Een mens wil graag vooruit in de wereld."

"Ik wil je dat geld met alle genoegen lenen," zegt Jilderd.

"Mooi. Hoeveel rente?"

Jilderd trekt zijn schouders op. "Och dat zien wij nog wel. Ik zal je een cheque schrijven voor de Friese Bank. En verder wens ik je dan veel succes met je nieuwe onderneming."

Haring bedankt. Hij is nu opeens veel spraakzamer. "Het is mooi, dat je mij wilt helpen. Ik zei tegen Metje: ik vraag Jilderd. Misschien wil die mij helpen. Ik ben blij dat ik gegaan ben."

"Hoe is het met Metje?" vraagt Jilderd.

"O best. Zij voelt er ook veel voor, dat ik voor mij zelf begin."

Jilderd neemt zijn zwager even zwiingend op, dan vraagt hij: "En gaat Metje nog steeds niet naar de kerk?"

De glunderende ogen van Haring Boot verstroeven opeens. "Nee, natuurlijk niet. Ik heb je dat toen ook al gezegd, toen je laatst bij ons geweest bent. Ik ben er niet bij opgevoed. Die dingen zijn mij vreemd. En ja, wat wil je."

Jilderd schuift het pakje sigaretten naar zijn gast. "Nee, dat is zo," zegt hij. "Maar Metje is er natuurlijk wel bij opgevoed."

Haring Boot zit te draaien op zijn stoel. Hij steekt een sigaret op. "Jawel, dat is zo. Maar nu ze met mij getrouwd is denkt ze daar niet veel meer aan," zegt hij. "Elk mens ziet die dingen weer op zijn eigen manier, hè?"

Jilderd doet er het zwijgen toe. Nu ziet hij Metje in haar mooie kamer. Zo arm, zo arm. Zo arm zelfs met deze Haring Boot. Hij vreest, dat ze ook arm zal blijven, al neemt het accountantskantoor en ongekende vlucht. Verder er over praten doet hij niet. Hij heeft zijn zwager vierduizend gulden geleend. Als hij er nu op door gaat, zou het de schijn hebben, dat hij hem wil omkopen. En dat moet niet. Het geloof is niet te koop. Voor alle schatten der wereld niet.

"Je blijft brood eten, zeker?" vraagt hij.

Haring bladert in zijn reisgids. "Ja, dat is goed. Om zeven uur vertrekt er weer een bus."

Als Jilderd voor het eten de handen vouwt, doet Haring het ook. Je moet je fatsoen houden.

De wind is bijna tot een storm aangewakkerd. Hij buldert om het huis. Haring Boot, de kantoorman, valt wat uit de toon in deze wereld van heide, kippen en koelen.

Na het eten maakt hij het niet lang meer. Hij schiet zijn regenjas aan. "Nou Jilderd, nog bedankt hoor. En als wij in het nieuwe huis wonen, kom dan eens een paar dagen. Met de Kerstdagen of zo."

"Ja, ja, ik zie wel eens. En goede reis."

Jilderd doet hem uitgeleide. Tastend zoekt Haring, de stadsmens, zijn weg over het donkere erf. Dan stapt hij op de fiets. De lantaarn werpt een lichtkoker in de muur van het donker. Hij roept nog iets. Dan schiet hij weg met de wind in de rug.

Jilderd gaat over het erf. In de kippenhokken doet hij de lichten uit. Zwart staan de hokken.

Langzaam loopt hij weer naar huis.

Het verlichte raam van de kamer slaat een vierkant van licht in de donkere avond.

Op de dag voor kerstfeest zit Jilderd in de bus. Hij gaat naar zijn zuster Metje en Haring Boot. De uitnodiging was zo dringend, dat Jilderd maar heeft besloten om te gaan. Atse, de zoon van een buurman, past op de kippen. Sjoukje wilde graag vrij hebben deze dagen. En om alleen in het huis met eten te moeten omdoktoren, lokte hem ook niet zo erg aan.

Daar rijdt hij dan naar Leeuwarden. Een klein laagje korrelige sneeuw ligt als poedersuiker over de aarde gestrooid. Zonder leven staan de kleine woudplaatsjes op hun grote erven. De paden netjes aangeharkt, met wit zand bestrooid. De Wouden wacht het kerstfeest.

De bus is vol. Mensen, die uit logeren gaan met kinderen en veel bagage, worden er telkens nog ingeladen.

Jilderd, in een nieuw pak, een overjas aan, lijkt een hele mijnheer. Zwaarmoedig staren zijn ogen naar het voorbijschietende landschap. Friesland. Toch mooi weer in je eigen land te zijn.

In Leeuwarden is het druk. Veel winkelen- de mensen. Op de Grote Pijp staat een kerstboom en in de etalages gloeien rode en

groene lichtjes. Kerstfeest in dienst van de handel.

Hij loopt langs de Nieuwstad. Hij wil eigenlijk ook iets voor Metje meenemen. Maar wat koop je? In een bakkerswinkel neemt hij een taart. Met de doos in zijn hand loopt hij weer verder. De Grote-Kerkstraat heeft hij gauw gevonden. Een stille lange straat met veel hoge huizen. Nummer 14 moet hij hebben. Nou, het is een mooi huis. Een grote eikenhouten deur, glimmend van de lak. Een bordje er naast: H. Boot, Accountant.

Jilderd drukt op de bel en dan zwaait de deur al gauw open. Metje, in een fleurige japon, laat hem binnen. "Kijk eens aan, daar hebben wij de Amerikaan al. Kom gauw binnen. En ook nog een doos gebak? Wel bedankt, Jilderd."

In de gezellige kamer brandt de haard lekker. Een opgetuigde kerstboom staat in de hoek. Haring komt uit een lage stoel omhoog. "Dag zwager." Hij drukt stevig Jilderds hand. "Ga zitten, maak het je gemakkelijk. De bus vol? Ja zeker."

"Ja, nogal." Jilderd nestelt zich behagelijk in de lage stoel. Haring schuift de rooktafel aan. "Een sigaar, sigaret?" Jilderd steekt een sigaar op.

Metje is druk in de weer.

"Een hoe gaan de zaken?" vraagt Jilderd.

Haring veert overeind. "Best, buitengewoon. Ik heb meer werk dan ik af kan. Je moet straks het kantoor ook eens even zien. Ik heb nu een klerk, maar ik moet er nog één bij nemen."

Metje schenkt thee. Ze presenteert er een flink stuk taart bij. De schemer van de vroege winteravond waast al door de kamer. De haard straalt rode lichstralen over de vloer.

Ze zitten gezellig te praten over veel dingen. In de achterkamer eten ze brood. De tafel is feestelijk versierd met huilst en kaarsen. Jilderd ondergaat het alles als een genot. Aan zoiets komt hij thuis niet toe.

Als ze weer rond de haard in de voorkamer zitten, begint Metje over thuis. "Och, ik weet nog best..." en dan komt er een verhaal van het dorp. Jilderd kijkt haar eens aan. Ze is knap met haar donkere ogen en haar. Ze lijkt niets op haar ouders.

(Wordt vervolgd)

Beelden van en uit NEDERLAND

ARE WE AWARE ?

Toen de Gereformeerde Kerken in Nederland, na een mislukte poging om met de Free Reformed en de Orthodox Reformed kerkelijke eenheid te vinden, de oprichting van Reformed Churches in Australië stimuleerden, betekende de consequentie ook het "uitzenden" van Gereformeerde predikanten naar deze landen. De beroepen kwamen van de door de Nederlandse emigranten gestichte gemeenten, maar het Deputaatschap Emigratie verleende bemiddeling en financiële medewerking. De mannen die zich beschikbaar stelden waren mannen met courage. Hun vrouwen niet minder. Namen noemen betekent namen vergeten, maar enkele van de pioniers als Jan van der Bom, Piet Pelkaan en J. W. Deenick behoorden toch wel tot de voorlopers. Kort daarop gingen Den Brave, Van Wageningen, Van Brussel, Klaas Runia en meer anderen.

In Yearbook 1969 wordt de vraag beantwoord: "Are we aware of the significance of our position as a young denomination in a young country?"

Het antwoord luidt: "Yes, we are aware of this condition and we humbly thank God for it. This is the plain reason why our denomination was called into existence. We have always been aware of the task that God gave us here in our rapidly developing country."

Als weer een predikant het aannemen van een beroep naar Australië of Nieuw-Zeeland overwoog, was er een vruchtbaar contact met de Deputaten, onder voorzitterschap van Ds. J. Kremer van Den Haag-West. Voordat hij afreisde volgde een afscheidsbezoek aan dit Deputaatschap, waarbij Ds. Kremer de puntjes nog eens extra op de i zette. "U gaat als emigrant," zo zei hij, "en u zult emigrant met de emigranten moeten zijn. Dat betekent (in de beginjaren) dat er geen uitzicht is op verlof, zoals bij de missionaire predikanten (dank zij de socialistische minister Suurhof kwam er toch een regeling, waardoor bezoek aan het oude vaderland mogelijk werd) en het betekent ook in zeker opzicht maatschappelijke armoede."

Maar de meesten schrok deze stoere taal niet af. Zij gingen en de mannen en vrouwen hebben in de kleine kerk in een typisch Brits milieu groot werk verricht.

Het zijn twee factoren, die mij er toe noopten, hiermede te beginnen, nl. dat Ds. J. Kremer op 6 juni a.s. wegens emeritaat afscheid van zijn gemeente neemt en dat prof. dr. K. Runia naar Nederland terugkeert wegens zijn benoeming tot hoogleraar aan de Theologische Hogeschool te Kampen.

Kremers heengaan is het natuurlijk verloop tengevolge van 40-jarige dienst in Gods Koninkrijk. Hij hoopt op 5 juli 65 jaar te worden. Wij hopen, dat hij ook daarna nog menigmaal het Woord mag verkondigen op de wijze die

hem zo kenmerkte. Ouderwets met de drie-deling, maar altijd fris, zodat hij ook de jonge mensen onder zijn gehoor behield.

De terugkeer van Runia betreuren we rondt. Deze voortreffelijke figuur had door zijn persoon, zijn kwaliteiten en zijn Calvinistisch overtuiging een open deur verkregen in de Angelsaksische wetenschappelijke wereld.

Waarom je nu opbergen in Kampen? Een motief is mogelijk en als we het juist aanvoelen, laten we veel van ons bezwaar vallen, nl. om positie te kiezen in de op haar fundamentele schuddende Gereformeerde Kerken in Nederland. Artikelen van hem in het Gereformeerd Weekblad lieten geen twijfel over inzake zijn standpunt. We horen er wel meer van.

De Synode der Gereformeerde Kerken van Sneek is nauwelijks gesloten of die van Dordrecht is weer geopend. Tot opvolger van Ds. P. G. Kunst — ook al met emeritaat! — werd gekozen dr. A. Kruyswijk van Enschede, die ook deel uitmaakte van het vorige moderamen. Hij is de jongste van het vijftal, nl. 45 jaar.

Na de bidstond en de openingszitting ging men tot september uitte. Opnieuw staat de Synode voor ernstige beslissingen. Vraagstukken als: oorlog en vrede, een nieuwe belijdenis, de nieuwe theologie, de opleiding van predikanten, de organisatie van het landelijk apparaat der Kerken enz. komen aan de orde.

Naast de bezwaarschriften tegen prof. Kuitert c.s. volgt ook een bezwaarschrift tegen de verzoeningsleer van Ds. H. Wiersinga. De "verontrusten", "Confessioneel beraad" en "Waarheid en Eenheid" stellen dit bij de kerkeraad van Amsterdam gezamenlijk aan de orde.

Prof. Herman Ridderbos keerde zich in het beste verkiezings-artikel dat we lezen tegen een individualistisch persisteren bij een mening, dat verbittert waar samenbinding en breed overleg meer dan nodig is tegenover de utopieën van het secularisme en de uitzichtloosheid van het opportunisme waarvan de wereld vandaag vervuld is.

Dit geldt voor de politiek en dit geldt voor de kerk.

Op politiek terrein nog weinig uitzicht. Prof. Steenkamp moet ijzer en leem verbinden om zijn opdracht van de Koningin, "een parlementair Kabinet, dat rust op een meerderheid in de Kamer", voor te bereiden. Tot een aanbeveling van de Tweede Kamer kwam het niet. De oude procedure, die weken kan kosten, wordt nu weer gevolgd. De enige mogelijkheid voor zulk een ministerie ligt in een samenwerking van de drie Christelijke partijen met de liberalen en de democratisch socialist van Dr. Drees Jr. Nieuwe ver-

kiezingen worden door deze partijen afgewezen.

Intussen vraagt de monetaire crisis (zwevende koersen voor de Duitse mark en de Nederlandse gulden), de onrust op arbeidsgebied (staking in de bouwrijverheid en bij de wegenaanleg) en de toenemende inflatie een zo spoedig mogelijke vorming van een Kabinet en dringend wenselijk: een sterk Kabinet.

Maar ook hierbij treedt het kwaad, door prof. Ridderbos signaleerd, storend op. Een ieders haan moet koning kraaien.

Er gebeuren nog meer paresten, die men in Nederland nauwelijks mogelijk achtte. Bankovervallen zijn aan de orde van de dag, de seksuele criminaliteit, gevoed door slechte films en z.g. voorlichting door een vereniging als de Nederlandse Vereniging voor Sexuele Hervorming, neemt hand over hand toe, het geweld en de agressie wordt in de hand gewerkt door een zwak beleid van de Overheid.

Een aanslag met brandbommen van de ene piratenzender op de andere is mede het gevolg van het oogluikend toestaan van "Veronica", dat, hoewel Nederland een internationaal verdrag tekende, zulke leuke muziek uitzendt.

Moord op bestelling kwam voor in Amsterdam. Willem Duys, bekend door zijn programma voor de A.V.R.O., die zich liet ontvalen, als mijn dochter werd aangerand, sloeg ik de vent dood, kreeg een lawine van protest-telefoontjes te horen.

Vroeger werd er gespot: wat zijn we liberaal! Thans zou je dit kunnen overzetten in: wat zijn we humaan. Tegenover de misdadigers dan, niet tegenover de slachtoffers. Ons strafrecht suddert op een zacht pitje.

De lijsttrekker van de C.H. Unie, de heer Udink, die opriep om het gezag te handhaven, werd op één lijn gesteld met de Amerikaanse vice-president. En zo gaat de democratie naar de haaien.

Bi een autobotsing ter hoogte van Baarn is de bekende schrijver K. Norel op 71-jarige leeftijd omgekomen. Hij poogde, wat naar onze mening vele ouders nalaten, de jeugd van na de oorlog te vertellen hoe het alles is geweest. Zijn boek "Engelandvaarders" was daarbij een betrouwbare gids. Ook over het Oranjehuis schreef hij enige populaire werken. Voorts: "Janmaats en sinjeuren", "Dispeert niet", "Aan dood water", beschrijven de laatste dagen van het eiland Urk, waarbij Norel met goed inzicht de Urker visser tekent. "Achter hem ligt het land. Dat land is goed. Maar hij heeft de zee gekozen."

Urk is vandaag een van de meest florissante plaatsen van ons land, dank zij de zee buiten de Nederlandse grenzen en het initiatief van de Urkers. Een goed voorbeeld voor de vissers van de Grevelingen, nu het laatste caisson het Brouwershavense Gat afsloot.

Volgt nog de Oosterschelde, die in 1978 van de zee moet afgesloten zijn. Bij alle somberheid een lichtpunt: Nederland zet de strijd tegen de zee voort.

Cn.

Garlic is goed voor U

Garlic is een natuurlijk antiseptisch geneesmiddel hetwelk de bloedsomloop vrijhoudt van onzuiverheden en voorkomt of vernietigt ontbindings-bacillen. Adams Garlic Pearles bevat de essentiële Garlic olie, die voor vele jaren medisch is gebruikt. Gedurende eeuwen hebben miljoenen mensen Garlic gebruikt als een gezondheids-middel, vertrouwend in de genezende en versterkende werking. Help uzelf sterk en gezond te voelen. Kook een pakje Adams Garlic Pearles vandaag bij uw drogist. Het kan u beter doen voelen, gezonder en met minder verkoudheden. Zij zijn reuk- en smaakloos in capsule vorm.



CORNERBROOK, op één na Newfoundland's grootste stad is een typisch voorbeeld van het prachtige landschap van deze provincie. U vindt er tevens de grootste gecombineerde pulp- en papiermolen van de wereld. (Photo beschikbaar gesteld door het Newfoundland and Labrador Tourist Development Office.)

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ILLUSIONS

by GERHARD HABENICHT

(2)

By this time I was running around divided inside. Once it drove me to try suicide.

At this time some people who called themselves Christians came into my village. They were just the kind of people I hated. One guy said you can have an abundant life, you can have a life that's really worth living, a full and meaningful life, and I said, "Yes, I have it."

But I had only illusions, and I got sick and tired of illusions.

This guy rented the gymnasium in our village to tell his message. We had just 1,000 inhabitants, but 400 of these crazy people went and listened to him.

This guy — his name was Klaus Eickhoff — called himself a missionary, or evangelist, and he preached the Gospel for a whole week while the people came to him. We Marxists said, "We have to spoil this thing..." The main reason I wanted to spoil it was that I recognized I was still a church member. I wanted to leave the church and make a big demonstration out of it, slamming the door. I hoped people would hear, would awaken and leave the church with me.

So we went there, wanting to spoil the evangelistic meeting. We reasoned if they get a hold in our village, then we wouldn't have a chance.

Church had been unimportant to the people; it was there, but nothing to demonstrate against. Suddenly, Christianity was a big thing in our village. We realized we had to spoil it so radically that this missionary would never come back.

Before you can spoil something, you have to listen to your enemy — you can't fight against the air. So we listened to what he said. It was really nice, because he didn't speak diplomatically like other ministers. He said "yes" or "no" — not "maybe". We thought we could catch him. We thought it would be easy, but something was different about this guy. Usually a speaker makes himself great. He blows himself up, along with his ego. He tries to impress the people: "I really care for you, I really know why things bug you, and I have all the qualities. The other people don't care." He tries to show himself as someone great because then the people say, "Yes, he really has all the qualities. We must elect him for this office."

It's easy to spoil that kind of speech because they're like big balloons. All you need to break one is just a little needle — find one single lie. For example, if this man would have said, "I hate adultery. Adultery is the most awful sin," find out that he lived together with two girls during his younger years (if it isn't a fact, construct one). Then you tell the people he lies. You say, "We have facts that he's lying. He has committed adultery; we know the girls he has committed adultery with." Then all the people will say, "Yeah, that's right. This guy is a liar. We aren't going to listen to him." And they boo him out. But when he comes up and tries to apologize and tries to say, "That's long ago, and in the meantime my life is changed," the people will say, "No, no, no... A man who lies once will lie all the time."

But this guy was different. He didn't blow himself up. He wasn't like a balloon. He was so little — so little in self-estimation, not even an inch big. He said, "I don't want you to meet me. There's nothing great about me. I want you to meet Jesus Christ. When I look at the great life of Jesus Christ and I look at my life, it's like nothing!"

Boy, we were shook, because what should you do about this guy? If you could kick him aside and get up there yourself, people wouldn't even recognize it. What he said about Jesus Christ would still be there. People would still remember what he said about Jesus Christ!

So we knew that our Enemy No. 1 was Jesus Christ; we had to spoil that. We had to prove that what Jesus Christ said was just a bunch of lies. So we set out to

find just one lie that Jesus Christ said.

We had gotten a false picture of Jesus Christ before. But now this preacher spoke about a different Jesus Christ. We felt we had to find out who this one was.

(This is all very interesting to me now, because in Revelation 3:15-16, where Christ speaks to the church in Laodicea, He says, "I know you well — you are neither hot nor cold; I wish you were one or the other! But since you are merely lukewarm, I will spit you out of my mouth!" I think that Christ wants people to be either fully dependent on Him, meaning they trust Him with all their lives and learn to know Him, or He would like them to be atheists — cold, fighting against somebody, you have to learn to know him. It's better for somebody to be fighting against Christ than to be a church member who doesn't care about Christ, because that church member has given Christ a corner of his life, but never wants to really know Him, because he lives out of his own power.)

We came up with two conclusions: The main thing Jesus Christ said was, I am able to change man: "If the Son sets you free, you will indeed be free..." (John 8:36). Later, one of Christ's followers said, "When someone becomes a Christian, he becomes a brand-new person inside. He is not the same anymore. A new life has begun!" (II Corinthians 5:17).

No, we said, that's impossible. You can't change a man. It's impossible, because Communism tries very hard to change men, and it doesn't succeed. We said Jesus must be the biggest liar who ever lived. What Jesus Christ said is the biggest lie that was ever spoken, in fact, because it's just a means in the hands of the capitalist society to force people to make a commitment and keep them down — to manipulate the masses. What Jesus Christ said was so false, such a big lie, that we agreed it was good to have killed Him on the cross, and we should get rid of the Christians, too.

The other view would be that He must be more than a normal man — that He must have powers that a normal man doesn't possess. And He always called Himself "Son of God." Now if you don't believe in God, you don't know what to do with this term: there is only this way of seeing it — either He's a liar, or He's the Son of God. How can you find it out? We wanted to prove that He is a liar. How do you prove that? You can't just come up to the microphone, kick this guy to the side and then say, "Yah, it must be a lie what this man says and Christ must be a liar. We really don't know it, but we think he must be a liar." That doesn't prove anything. But if you say, "We know by fact, and can prove that Christ is a liar — that He can't do what He claims to be able to do," then you have something.

The point where we could make the test came when Jesus Christ said (I thought He must be real dumb), "Look! I have been standing at the door and I am constantly knocking. If anyone hears Me calling him and opens the door, I will come in and fellowship with him and he with Me" (Revelation 3:20). Now He said, "I will come in." He didn't say "I might," or "I should," or "I would," or something like that. It was like a contract: if I did my part, if I opened the door of my life, and He didn't come in, nothing happened to me — nothing unusual — Christ would be a liar. And so I said, okay, I'll open the door of my life. If Christ is the Son of God, then I'll give Him my life. And if I have only an emotional experience — like I feel real good — that's me, that's only my emotions. Christ is just a liar. Or if something happens to me, that I decide to become better, and change something in my life, not to kick dogs anymore, or beat up little old ladies, or something, that's me, too — that's my power, and Christ is just a liar. The only

way He could demonstrate to me that He's the Son of God would be to change me in a way that I could not do in my own power.

So to disprove His claims, I went down to a little room in the gymnasium's basement where the athletes dress, and I didn't know how to pray. I tell you, I really felt funny. What should I do? I didn't know if I should fall down on my knees, fold my hands, look up, or what. So I said, "Okay, Jesus Christ, I really mean it now. I can't imagine how You can listen to me, but if You do, and if You are the Son of God, then show it to me. I want to find out. If You're the Son of God, I agree that I was wrong, and You are the greater one, and I really need you to give me this new life I always wanted to have. And I'll give you my whole life, but you must show me — Are You the Son of God?"

I discovered He is the Son of God. It isn't just a feeling. It's more than a feeling, because you become very sensitive to feelings if you try to get rid of all your guilt through autosuggestion. You know if you just imagine some things, if your good feelings are made up by yourself. But what I got was more than a feeling. I knew I was free. It's like Bunyan describes it in *Pilgrim's Progress*, when he comes to the cross and the burden from his shoulders falls down. It's like going through fog and through the night, and suddenly it's clear — you can jump around, you can see, you can breathe. It's more than feelings — it's a change of existence. And this new life showed itself so much to me, that I knew I was free. I didn't just feel it — I knew I was free. (I had an emotional experience too, but that isn't so important. Don't get a hang-up on that emotional thing.)

This new life was demonstrated radically to me. I went out of this little room — I grabbed my Communist friends, brought them to my house, and I showed and straightened out the wrong things I had done to them. "I'm free from it now," I told them.

Well, I will never forget their faces when they looked at me, and said, "What's the matter with you? We are not that clean and free from wrongdoing either. We would not have found out your deceptions — why do you tell us?" I went on, "I don't know how to describe it to you, but one thing I know for sure: I have a new life now, and Christ sure can give that; Christ is the Son of God." They took their baggage and left. It was very odd to see. For three weeks I didn't have a chance to speak to them. They stayed away from me. They said, "There are only two possibilities — either this guy went crazy and might even kill us. Or this Jesus Christ is real, and He really is the Son of God." They knew if they met Him also, He might spoil the whole Communist movement there. He might show them what's real; He might spoil all their nice illusions. That's what they were afraid of.

I think a lot of people are afraid of meeting Jesus Christ, knowing what's real, and dropping their illusions. But I know that this witness — to see my life changed — meant more than anything I could have told them.

They didn't agree that they held illusions, but deep inside they felt there was something they had never faced. They feared to deal with it, because it was something dangerous. It might have proven to be real and they were afraid it might have gotten them out of the movement.

The communist idea sounds so logical, but I know now that it is an illusion. The illusion is about man. We saw who were not changed, people who betrayed the movement. Men have to be changed first.

You can take away the A-bombs and all the things people kill one another with, but the cause is the basic make-up of men. If you don't start with men, you will never make real revolution. That's why Christ is the only true revolutionary, while all the other revo-

lutions are not revolutionary enough. They don't really deal with the problem — they don't deal with man's responsibility for his sins.

Even Karl Marx knew it. As an introduction to *Das Kapital* (few people read the introduction), he said, even before the capitalistic society emerged, there must have been some cause in man that made him willing to possess, to have some insurance. He wanted to have capital, he wanted to possess things, to take care of his own needs first. At this point he speaks as if in a sermon; I think he got it from the Bible. But he gets off the track. Apparently he didn't see real Christianity lived in his time. If he had, he might never have built up his system based on the ability of man.

Christ cures all the way through. Although I'm just a baby in Christ — a couple years old in the Lord — He cured me all the way through. He changed so many things. I had started to experiment with dope but He took me off that, too.

But the bigger thing for me

was that He took me off boredom. Even when we gave a big party we couldn't escape the loneliness. When Christ came into my life, He changed that. He came to give us an abundant life and He really can. He is what He says, the Son of God. That's why He can do it. He has infinite power.

Let me say something about the way people in America look at Communism. I personally think what the John Birch Society does is wrong, because if you suspect everybody to be a Communist — even suspect the United Nations of being communistic — it doesn't work. If you fear something in Communism, you automatically say it's relevant, important and something really dangerous. But Communism is merely a system. It isn't dangerous for people who don't put their trust in any system. Communists believe that one: my number one is Christianity, because Christians put their trust not in their ability and their system, but in the ability of God. They don't fit in any system, because any system is based on the ability of man, and the ability of

man to change something. Fascism is a man-made system, too, and it's based on the ability of man. Christians don't fit into either Communism or Fascism or any other system. That's why I think that the only hope of America is to find Jesus Christ again and become bound to Jesus Christ. They won't find any man-made system that won't deceive them. The ability of man is so short, so imperfect. But God has all infinite power. Instead of going our own way, instead of rebelling against Him in our sin and fallen nature, we must come to Christ.

God has given the bridge to come to Him again; He has given us Jesus Christ to experience His life. If we give Him this chance, we have a house built on a rock, not on sand.

That's the only hope for America: that people find Christ again and base all their hope on His ability. Christ is God Himself, and, as infinite God, He can work in each one's life. If He can show His power to me, who was so far away, how much more can He show His power to someone else?

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DATA CENTRE

June 12

Holland March — Bazaar and used furniture sale in Wm. Horlings and Sons' storage. 3.00 P.M. to 9.00 P.M.

June 12

Hollandse Dag. Drayton-Moorefield in Drayton Arena. 10 a.m.

June 12

Concert under direction of Mr. W. Hoekstra and Mrs. H. Van Meggelen. Second Chr. Ref. Church, Rexdale. 8 p.m.

June 18-20

Inspirational Meetings will be held at the Guelph Reformed Church, 79 Speedvale Ave. Guest speaker: Rev. Jacob Prins, former R.C.A. minister of evangelism. Special music. Fri. 8 p.m. Sunday 10.30 a.m. & 7.30 p.m. Youth night: Sat. 8 p.m. Everyone welcome.

July 1

Fryske Dei. Pinehurst Conservation Park, tusken Galt en Paris, Ont. Begint de moarns om 10.30.

July 5-30

Summer Program in Christian Education 1971. Toronto Chr. High School, Woodbridge, Ont.

July 5-Aug. 6

Summer school in the Fraser Valley Christian High School, Surrey, B.C. Information Mr. G. Dykstra, 545 Walton Rd., Richmond, B.C.

REV. RICHARD WURMBRAND'S SPEAKING TOUR IN ONTARIO

(All meetings start at 8 p.m.)

May 31

Wellandport, Ont. Riverside Chr. Ref. Church.

June 3

Woodstock, Ont. Woodstock Collegiate Institute Auditorium.

June 4

Newmarket, Ont. Huron Heights Secondary School

Let's Play Chess

Editor: Charlie Hess

FIRST SERIES OF PROBLEMS IN JUNE

Nr. 448

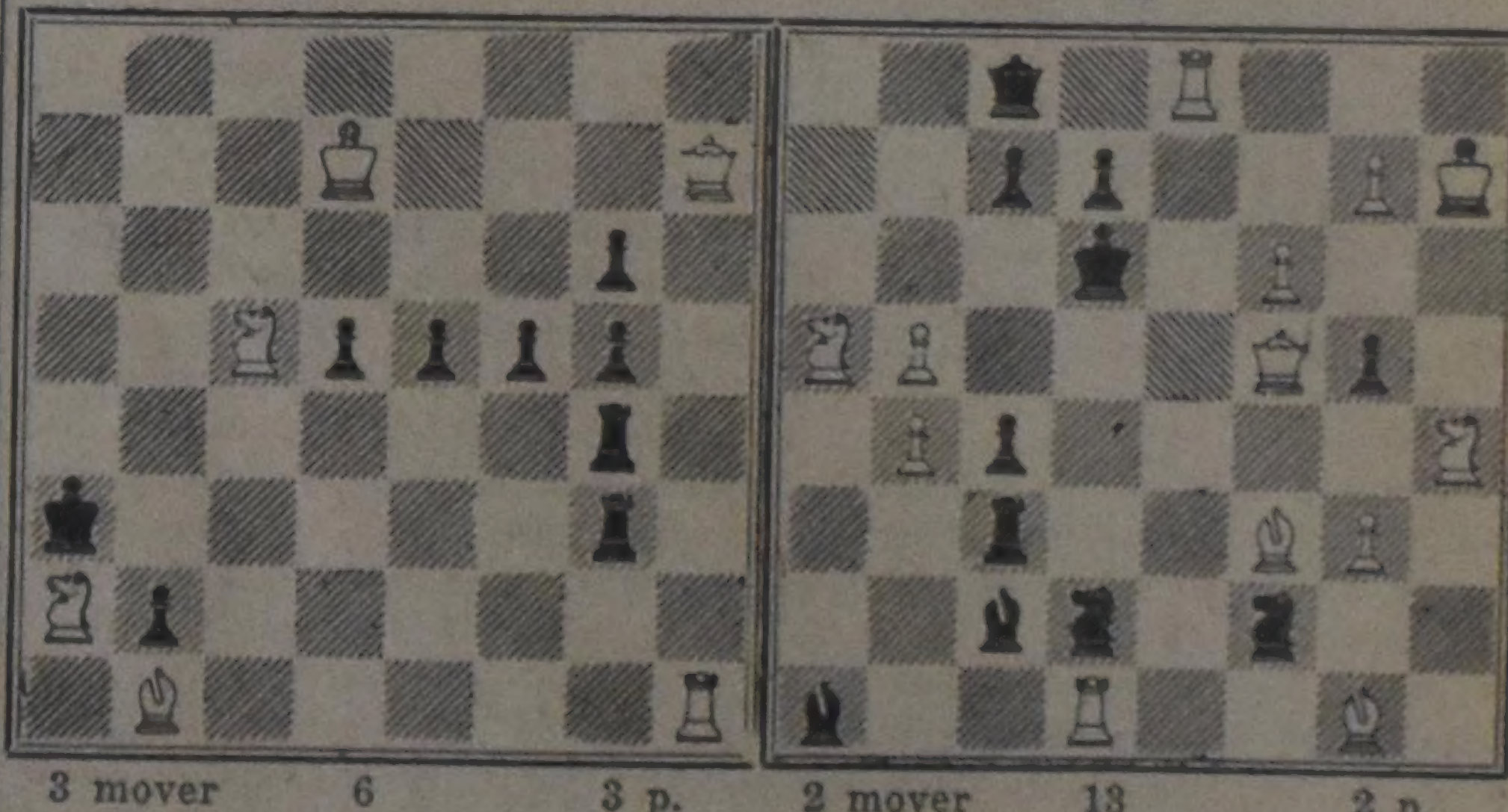
L. Zagorujko, Russia 1947

9

Nr. 449

V. A. Bron, Russia 1948

11



NOTES

1. This June program is just a continuation of the one in May. This one promises to be just as exciting as well. My solvers know by now that the problems which I am presenting these months are not easy. So, watch out!
2. Notwithstanding a formidable defense on Black's side, White has still one small chance to break through. The big question for you is whether you are able to discover that loophole. Full solution (key plus variations) is asked for.
3. The third Bron since May is this lively 2-mover Nr. 449. I expect all of you to solve this one. It is rather regular, one would say, but really enjoyable.
4. Try to send both parts of the June program together. This will save time and money.

Zie de complete lijst van

PREMIEBOEKEN

voor het aanbrengen van nieuwe abonnees, op bladzijde 12 van dit nummer.

What use is the census?

(Canadian Scene) — Every person residing in Canada who was born before midnight on Monday, May 31, 1971 will be counted in the Census on Tuesday, June 1st. The British North America Act of 1867, under which the provinces became a nation, provided for a census in 1871 and every tenth year thereafter.

The modern census originated in Canada, and this country is still regarded abroad as a world leader in many aspects of census-taking. It was in 1666 that Jean Talon, the Intendant of New France, took an official census of the colony to measure the increase in population that had taken place since the founding of Quebec by Champlain in 1608. Talon's enumeration, recording a total of 3,215 persons, included the name, age, sex, marital status and occupation of every person. The original document of 164 pages is in the Archives of Paris, but anyone interested in this unique event may see a transcript in the Public Archives at Ottawa.

After one hundred years the need for information about ourselves is greater than ever before. How else than by a count of people could any public body estimate the costs of social security measures such as family allowances and old age pensions? How else than by a survey of housing conditions could a municipality appraise the need for construction of houses?

Information is confidential

There is much talk these days about "invasion of privacy" by governments, but the census is not of that nature. It represents the confidential sharing of personal information for the public good. The Dominion Statistician, Walter E. Duffett, makes this clear in a letter that accompanies census questionnaires: "The Census of Canada is taken under the authority of the Statistics Act, which requires everyone to provide the information required. The same Act guarantees that information you provide about yourself will be kept secret and used only to produce statistics. It will ensure that no one will know what answers you gave except for Dominion Bureau of Statistics employees, and they are subject to legal penalties if they disclose personal census information to anyone else." The Bureau of Statistics is forbidden to release or publish any data that would reveal information about anyone. Thus, no information provided on a census return can ever be used to tax a person or to call him to military service. When the questionnaires are processed, the optical scanning machine "reads" only the filled-in circles and feeds this information into the computer. The printed-in information cannot be transferred. Hence it is impossible to identify any individual in the census data stored by the

computer's memory bank. The original questionnaires are shredded and burned.

Do-it-yourself plan

For the first time, the census man or woman will not enter every house or apartment to ask questions. Instead, he or she will simply leave a questionnaire and an instruction booklet. Traditional door-to-door canvassing would involve calling on some six million households, and staying at every one long enough to record the answers to all the questions. Apart from names, addresses and telephone numbers, most questions are answered by using a special pencil supplied with the form, to black in a circle.

Every family in specified urban areas will be asked to mail back its questionnaire in an addressed, postage-paid envelope. Outside the specified urban areas, census representatives will call at every home to collect questionnaires already filled out and to obtain answers to questions left blank. Only in remote outlying areas, or where special problems exist, will the traditional door-to-door canvas be made.

The law requires everyone to provide the full information requested. The penalty for refusal to answer questions may be a fine of up to \$100 or imprisonment up to 30 days, or both. Similar penalties are provided for those wilfully

giving false information on a census return. These penalty clauses have rarely been invoked because citizens have recognized that they are participating in a national effort directed towards Canada's welfare.

Two families in three will receive a short form with only a few questions to be answered. Every third household will be asked additional questions about each person and the housing unit. The short form gives a full picture of the Canadian population as to sex, age, marital status, language, relationship to the head of the household, and of basic conditions. The longer form has additional questions relating to housing, education, jobs, migration, and incomes. By applying mathematical calculations to the answers obtained from this sample of the population, the Bureau of Statistics will be able to develop a precise picture of all Canadians, including their social and economic circumstances. (Briefed from The Royal Bank of Canada Monthly Letter.)

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British Columbia moves ahead

(These are excerpts from a Financial Post report by Senior Editor, Robert Catherwood.)

(Canadian Scene) — At midnight, July 19, 1871, fireworks crackled, churchbells pealed and cannons boomed as British Columbia's 36,000 people celebrated the entrance of the sixth province into Confederation. Today the province — population 2,187,000 — celebrates its centennial with confidence.

The gross provincial product in 1970 reached \$9,250 million, 7 per cent over the year before. Real growth, exclusive of price increases, was about 4 per cent. Projections for 1971 indicate a growth of about 9 per cent over last year. Estimates are that capital spending this year will again exceed \$3,000 million, a level reached for the first time in 1970. Although some major projects have been cut back, impressive new investment is being made in the two major industries — forestry and mining.

The forest industry is solidly in first place as the province's biggest money earner. Sales of forest products are around \$1,500 million. Mining comes next with a total value of production in 1970 about \$497 million. The tourist industry is third-largest revenue producer with receipts of \$475 million last year.

The three top industries clearly emphasize the resource-oriented nature of the British Columbia economy. This fact brings into sharp focus one of the major dilemmas facing the province — how to tap the resources without damaging the environment. Concern about pollution is widespread. And it is not just concern about what has and may be done to the environment. There is strong concern about how government regulations can be enforced without causing industry to give up.

Premier W. A. C. Bennett remains confident that the province can tap its mineral wealth and still have "the best environment in the world". In an attempt to clear up one of the effects of pollution, Bennett has offered a prize of \$250,000 to the firm or individual anywhere in the world who can come up with a device that will eliminate the odor from pulp mills.

While some observers point to

the relative lack of manufacturing plants in the province as a weakness in the economy, Bennett remains opposed to granting any special concessions in industry. "How can you use someone's tax dollars to give concessions to someone else who may be a competitor? We welcome industry but they have to stand on their own two feet."

Provincial economists also dispute the fact that British Columbia is bereft of secondary industry. They point to the fact that capital investment in secondary industry last year exceeded \$200 million.

Despite the high rate of unemployment — higher than the national average — wages in British Columbia continue to outpace those in the rest of the country. Average weekly industrial wage in November, 1970 was \$142.69. Next highest among the provinces was Ontario at \$134.73. The national average was \$130.23.

One of the bright spots for the future is the growing trade with Japan and the countries of the Pacific Rim. The almost insatiable demand of the booming Japanese economy and the tremendous potential for trade with other far eastern countries, Latin America, Australia, Russia and China have given British Columbia a decided Pacific economic orientation.

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THE WORLD AROUND US

American involvement in Laos

When President Kennedy came into office in 1961 there were about 700 American soldiers in Laos, while about 500 Soviet troops were providing logistics support to the local communist forces. Kennedy feared that a major confrontation would erupt and he sought ways and means of disengaging himself from the area. Negotiations were undertaken in Laos, Geneva and elsewhere and a compromise was reached by July 1962. The document, signed by 13 communist and non-communist nations is commonly known as the Geneva Accords of 1962. Under the agreement, the Laotians set up a tripartite government composed of right-wing royalist elements under General Phoumi Nosavan, neutralist elements under Prince Souvanna Phouma and communist elements under Phouma's halfbrother Prince Souphanouvong. The balance of power was given to the neutralists and Souvanna Phouma became Prime Minister, a post he still holds today.

According to the Geneva Accords, Laos would disassociate herself from all military alliances, would not allow the introduction of foreign military or quasi-military personnel or installations and would not allow her territory to be used by any foreign power for military purposes. Both the Americans and the Soviets withdrew their military personnel from Laos, but the North Vietnamese only withdrew a fraction of the 6,000 man force they had there. Nevertheless, peace settled in "the Land of a Million Elephants" for about one year; then a series of political assassinations brought on a renewal of fighting which has not really stopped to this day.

The Laotians are very peaceful, often to the point of indolence, and they make very poor soldiers — this is true regardless of which side they may be fighting for. Only the 250-300,000 Meo tribesmen and the other Montagnard tribes are an exception to the rule. These men, under the leadership of Meo General Vang Pao, have done the bulk of the fighting and have been sustained and supported by the U.S. Central Intelligence Agency since 1963. The cost to the Laotians has been very high. Since 1962 there have been 600,000 refugees; between 15,000 to 35,000 have been killed, and they continue to lose men at the rate of 120 to 140 a month. In 1968 Edgar Buell, the AID Director for the northeastern region of Laos wrote in the May issue of The New Yorker Magazine:

A few days ago, I was with V.P. (Vang Pao's) officers when they rounded up three hundred fresh Meo recruits. Thirty percent of the kids were fourteen years old or less, and about a dozen were only ten years old. Another thirty percent were fifteen or sixteen. The rest were thirty-five or over. Where were the ones in between? I'll tell you — they're all dead.

There are really two wars being fought in Laos. On the one hand is the contest being waged between the government forces of Laos supported by their American and Thai allies and the Pathet Lao and their North Vietnamese allies for political control of the kingdom. This war is fought in northern and central Laos, and occasionally in the Mekong River Valley. The other war is fought over control of the Ho Chi Minh Trail and is really an outflow of the war in Vietnam. Here it is Americans and South Vietnamese against the North Vietnamese with the Laotians taking virtually no part at all.

Interestingly enough, there are also about 10,000 Chinese troops in Northern Laos. They serve as construction crews and security troops in connection with the extension of one of several roads originally laid out by the Chinese in years past. The Chinese were invited, ironically enough, by Prime Minister Souvanna Phouma and his right-wing leader Phoumi Nosavan who was then the Defence Minister in 1962 to construct the roads. Now this construction is viewed by both the Americans and Laotians with alarm, but no one knows what to do about it. So far the Chinese have not bothered anyone, but they ensure that no one comes too close. Even the Aeroflot flights from Moscow to Hanoi detour to avoid overflying the region, since the Chinese gunners open fire on any aircraft that attempts an overflight.

There are more ironies in this war. For several years now the communists have made large advances during the dry season from October to June, while the government forces recapture most of the lost areas during the wet season when the communist supply lines become clogged with mud. In 1961 the Americans were actively supporting General Phoumi Nosavan, and the enemy, supported by the communists was Souvanna Phouma. Now, of course, the latter has become the friend and ally while the communists have a new champion.

When hostilities began again in 1963, the United States began to train Laotian pilots in Thailand. In 1964 the war went badly for the government forces; the communists gained control of the Plaine des Jarres (which they have held ever since except for a short period in 1969) and in the face of this great American fighter-bombers began striking targets in northern Laos. It was not a large effort, only 20 sorties were flown in all of 1964 (a sortie is a single mission by a single aircraft). But American involvement gradually increased until in 1969 the Americans were flying 100 sorties a day, and this is excluding any sorties against the Ho Chi Minh Trail.

Although there are very few Americans stationed within Laos, influence is steadily increasing. The Laotian airforce, trained and supplied by America is very much under the control of the American advisers. This is less so in the Laotian army, except for the forces under Vang Pao. Among the Americans stationed in Laos, losses have been light, only about 50 to date, but the number of pilots lost in action has never been released. In monetary terms, the Americans have spent billions of dollars in Laos since 1962. American support for the regular Laotian force has grown to more than \$90 million annually (the Laotians' own contribution is only \$17 million) but this does not include the amount provided for paramilitary forces nor does it include the cost for the American air operations in the war. Since most of the Americans involved in the Laotian war are stationed in Thailand, and since much of the support goes via Thailand, it is easy for the Pentagon to make it appear as if much of the money is spent for Thailand, thus making it very difficult to determine the exact amount of money that is being spent.

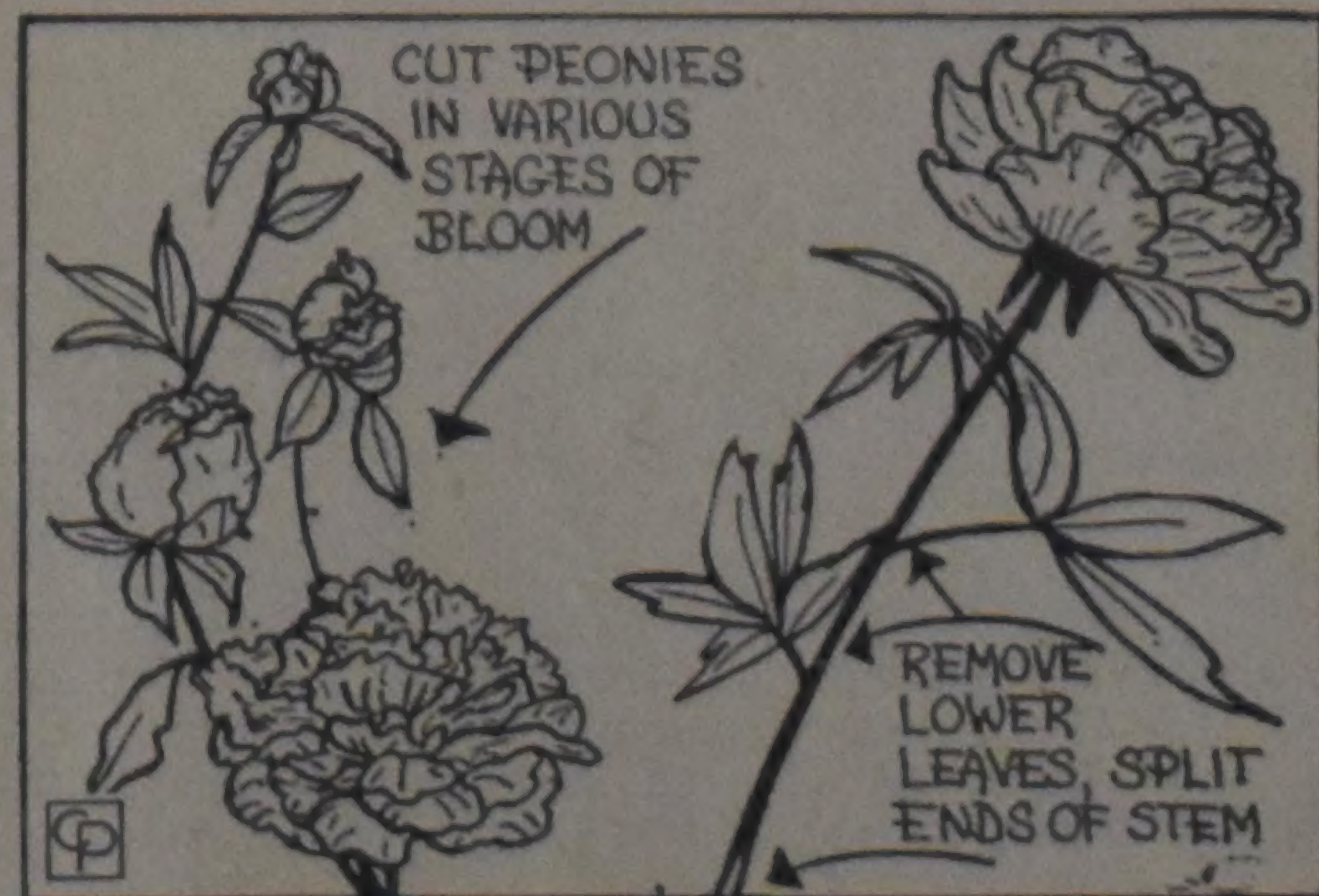
Even though the American involvement in Laos seems to be increasing, it is highly unlikely that the United States would send in ground combat troops to defend the Laotian government. This would be against the Nixon doctrine announced in Guam. More importantly, it would go against the desires of American people who want to see all American troops brought home from the Indochina region. Presently there is legislation on the books, passed by Congress and accepted by the White House, which prevents the introduction of American ground forces in both Laos and Thailand. This Section 843 of the 1971 Defence Appropriations Act was introduced by Congress because it feared that the Administration was getting in deeper and deeper in Laos and that another Vietnam was in the making. To a large extent the Administration has itself to blame for this. Until 1969 the Administration tried to present a 'low-profile' of its involvement in Laos, which amounted to saying nothing, or maintaining that there was no American involvement in Laos. But when the Senate Foreign Relations Subcommittee under its Chairman Senator Stuart Symington began to investigate the matter in late 1969, all sorts of details became known. The press and public became concerned over the matter and the Administration was forced, in early 1970, to publish an account of the extent of the American involvement. In order to ensure that involvement would remain limited, Congress added the special section to the defence act.

There is still much that is not known about Laos, and there is always the danger that the war will escalate, but at least for the present it seems as if as many precautions have been taken as are necessary to limit the involvement.

J. J. Bout.

TODAY'S GARDEN-GRAPH

Reg. U. S. Patent Office



Peonies, Lavish With Bloom

By EDNA HALLIDAY

Distributed by Central Press Association

HEALTHY peony plants are beautiful flowering in the garden and are so generous with their blooms that many can be spared for arranging indoors.

As shown in the accompanying GARDEN-GRAPH, to have an interesting peony arrangement, cut buds in various stages plus one or two open flowers. Such an arrangement will be long lasting. When the open flowers wilt no doubt the buds will have opened out and they can have their stems shortened and be used lower in the arrangement. If not, one or two opened flowers on the bush can be replacements.

When cutting peony blossoms, do not cut all the blooms from

(© 1971, King Features Syndicate, Inc.)

PULPIT AND PEW

PAGE OF INFORMATION ON CHURCH LIFE - FOR THE REFORMED COMMUNITY

EDITED BY REV. F. GUILLAUME

The struggle for the Lord

Among the many aspects this struggle presents in our days I want to point to one of them, especially at this time.

"The Toronto Daily Star" as well as "The Globe and Mail", two important Toronto newspapers, have given broad information on the fact that about 100 (Globe and Mail says up to 200) members of the Christian Reformed Church in Ontario are making applications to the Ontario Labour Relations Board to escape union dues on religious grounds. Recently this has become possible under new provincial legislation that allows employees to opt out of paying union dues on grounds of religious conviction. Every single application will have to be decided upon in a hearing before the Labor Board.

The Daily Star quoted Dorothy Ellens, one of the applicants, a 19-year-old nursing assistant at the St. Catharines General Hospital, who said, "I believe in everything I do, Christ rules my life, and any union I join, has to live by that. I find the union at my hospital does not."

The same paper reported on another one of the objectors, John Nobels of Burlington, an orderly for nine years at Joseph Brant Memorial Hospital, who in 1967 won a lengthy fight to get the hospital and the Canadian Union of Public Employees to agree that he could send his dues to charity. But under a new contract, Nobels can no longer send his money to charity but is being told that, like all other employees, he must help support the union. "As Christians we believe we are not the boss of our lives or work but Jesus Christ is," Nobels says, "The union is trying to take that principle away from us."

The Globe and Mail gave a detailed and lengthy report of the first court-setting before the Labor Relations Board in which Mr. Klaas Stel, North York parks department employee, was heard on his application. A long series of similar hearings will follow. According to the report Mr. Stel told the Board, "I would like to get out of the Canadian Union of Public Employees because it is not based on the Bible, according to Christian principles. I have committed my life to Christ, body and soul, and I want to be a Christian in everything I do."

The report described the heavy cross-examination Mr. Stel had to undergo. "The board room where the case was heard was filled as representatives of other unions, Labor Department staff members and several vice chairmen of the labor board listened to the proceedings. The reporter, being not a Christian himself, suggested in everything he wrote that Mr. Stel's arguments were rather weak on several points. This left the reader who had not attended the hearing with many unanswered questions."

But one of our ministers, the Rev. Louis Tamminga of Willowdale, Ont. was also present at the occasion, at, as he put it in his church bulletin, "the almost five hour grueling cross-examination of Mr. Klaas Stel (member of the Woodbridge Christian Reformed Church). "It was a deeply sad spectacle to see five union lawyers using every possible tactic to discredit the Christian testimony against compulsory union membership. But it was also greatly heartening to see 61-year-old Mr. Stel fearlessly witness of his commitment to Christ which must also be given freedom to express in labour relations. At a most appropriate moment he slowly read Lord's Day 1 which made an unforgettable impression on those present, some 50 people. In spite of the somewhat twisted reports in the newspapers it was a very significant Christian event which more fellow-believers should have witnessed. The outcome is not yet known. The hearings will be continued. Pray for those who will then be cross-examined."

Reading all this we feel more or less perplexed. What a tremendous chance the Lord is giving our people to stand up for Jesus, to be witnesses to His name! If we would like to reach Union officials and Labor Board members with their lawyers with the gospel in Home Mission work, we simply would not know how to go about it. But in the hearings before the Labour Board all the people present must notice the power of faith in the living Lord. That faith makes all the difference. We live in this world but we are not of the world, we do not belong to it. The question will be put before the applicants time and again, "WHY did you make this application?" There is only one answer, "I belong to Jesus Christ, that's why!"

The church is involved too. The reporters in the papers and the lawyers in the court room put much emphasis on the fact that all these applicants are members of the Christian Reformed Church. From our pulpits and in our homes ardent prayers should be sent on high, that our Lord may be with our men and women who will undergo the cross examination and that the Holy Spirit may make them true and firm witnesses to Christ.

Let all our people who are still members of a neutral union reconsider their responsibility: the name of our Lord Jesus Christ is at stake!

ABOMINATION

Again a word taken from Latin: ab: away, from off, can even get the meaning of ill or bad in specific combinations, omen: a sign or portent to foretell a future, an *ab omen* means an ill omen, and so the meaning of abomination became: anything hateful and disgusting. Example: The sacrifice of the wicked is an abomination." Prov. 21:27.



SCANNER

NO GOSPEL WITHOUT FACTS
by K. Runia, taken from The Presbyterian Journal.

Can one reinterpret the New Testament facts in Bultmannian fashion and still retain the essential message? In my opinion the answer must be No! In the New Testament itself these facts are not accidental, nor are they a mythological framework only, but they belong to the very essence of the Gospel.

What the consequences of Bultmann's view are for the rest of our theology has been made very clear by Robinson in his *Honest to God*. Everything, literally everything, changes. The vertical dimension is everywhere replaced by the horizontal. Jesus Christ is no longer the incarnate Son of God, but a "man for others" who is a "window through the surface of things into God."

The atonement is no longer an act of the Christ who, as the Lamb of God, dies for the sin of the world. It rather indicates the fact that in his own life He overcame the estrangement from the ground of being.

Worship is no longer a speaking to the divine "He" who rules over the whole universe. It is rather a becoming aware of the ground of being in our meeting with other people, and in our caring for them and their problems.

Christian ethics change, too, for there is no longer place for a divine Lawgiver whose commandments come from "outside." We rather have to live by one great "absolute": "love for the neighbor," the fulfillment of which has to be directed completely by the (horizontal) situation.

— From Reformation Today.

SPITTING WITH THE WIND

On the text "Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect" (Romans 12:2), the Rev. Andrew A. Jumper from Central Presb. Church in St. Louis, Mo. wrote the following in "The Presbyterian Journal".

Some time ago the newspaper reported rules of the road, dating back over one hundred years, which were given to passengers on the old Wells Fargo stage coaches. Here are some of the regulations for stage travelers:

"Abstinence from liquor is requested, but if you must drink, share the bottle. To do otherwise makes you appear selfish and unneighborly. Buffalo robes are provided for your comfort during cold weather. Hogging robes will not be tolerated and the offender will be made to ride with the driver. Don't snore loudly while sleeping or use your fellow passenger's shoulder for a pillow; he (or she) may not understand. Forbidden topics of discussion are stagecoach robberies and Indian uprisings."

But the one that really broke me up and brought some childhood memories flooding back was this: "If ladies are present, gentlemen are urged to forego smoking cigars and pipes as the odor of same is repugnant to the gentle sex. Chewing tobacco is permitted, but spit WITH the wind, not against it."

I grew up in rural Mississippi when most of the men still chewed tobacco and cuspidors were still very much in evidence in public places. If you chewed tobacco, you had to learn several things. First,

whatever you do, don't swallow! Second, spit with the wind!

To change this somewhat homely and uncouth idea to other areas of life, I suggest that much of the crisis now being precipitated in the world is a result of people spitting with the wind. To put it

Fun from "Onward", monthly in CRC of Brantford, Ont. for youngsters only!

Asked why he was so dirty, a little boy told his mother, "Well, you know I'm closer to the ground than you are."

What nail does a carpenter hate to hit with a hammer?
His Thumb nail!

Why is a baseball player like a cake?
They both depend on the batter.

Flo: What is the quietest game played?

Joe: Bowling — you can hear a pin drop.

What did the pig say when the man got him by the tail?
This is the end of me!

The Ward Memorial United Presbyterian Church of Detroit, Mich. carried an interesting piece on "Church and Money". In my opinion quite a number of Christians could use this instruction very nicely:

**"MONEY! MONEY! MONEY!
ALL THE CHURCH CARES
ABOUT IS MONEY!"**

How many times have you heard a person make a statement like that? I have heard it many times — even by members of the church. But I must admit my blood pressure rises a little each time I hear it, and here is why:

All the liquor interests care about is money. That is a true statement, but I don't hear it very often. Liquor interests don't care about a man's family. They don't care about accidents and mangled bodies caused by drink. They don't care about "skid row" and the human wrecks they leave scattered upon the sands of time.

All the tobacco interests care about is money. They don't care about the polluted air and stuffy houses. They don't care about stained fingers, lips, lungs and cancers they may have started. They don't care about damaged health and wasted budgets.

All the movie makers care about is money. That is true but not often stated. They don't care about the low moral standards they encourage. They don't care about the drinking and sensuality they display. All they care about is money. Now, let's be honest about the Church. The Church cares about the home and the community. The church cares about the sick and dying, the underprivileged and the discouraged. The Church cares about moral standards. I know, I am a part of the Church and they care.

MONEY USED IN THE LORD'S WORK will make scores of people happy here and hereafter. It makes it possible for the WORD TO BE HEARD!

quoted from A. John Nastri.

another way, part of the crisis today is due to the fact that whichever way the wind blows, that is the way some people are spitting. To push the point a little further, in the sort of world we live in, we need people who dare to spit against the wind.

The Christian is one who does not conform to the world, he is not one who spits with the wind. Jesus once said, "If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you" (John 15:19).

our children from the real world which they must face. I cannot dismiss the contention that the evangelical schools could become little hothouses where young people would be so protected from the world that they would be unable to face it or to make a contribution for Jesus Christ."

Comment: If the board and staff of a christian school have the right idea about christian education there is very little chance that it will become a "little hothouse". Anyway, it is most gratifying to see that fellow christians wake up to the fact that something is to be done.

HITHER and YON

In the bulletin of Third C.R. Church of Edmonton, Alta., Mrs. Nel Van Ry reported on Evangelism. Twenty-eight of the Sunday-school children had attended one of the worship services in the city. The reporter meditated on this exceptional event:

When I looked them over during the service (not because they were unruly, at the contrary, they are, at all times very well behaved), I could not help but feel frightened. Will it have any impact on their lives that they are confronted with God's message for one hour a week during a few years? And that only during the colder months, because as soon as summer sets in, don't think that the parents will stay home simply because Johnny or Mary has to go to Sunday school. Compare this with the spiritual food our own children receive, day after day, year in, year out. How very, very little is that one tiny hour that we spend with them. Unchurched! What a terribly frightening word. A family without Christ! This realization must keep the teachers faithful in their work. Discouraged sometimes because the attendance is comparatively small. Rewarding because the children who do attend regularly seem to be happy and responding well. The command stands: "Go out and teach..." but "Lord, there are a few more words to it: and baptize them! Please, grant that some of these young ones may grow up in faith and be baptized. For Thy Name's sake and for the future of their lives."

The Kentville, N.S. Christian Reformed Church bulletin had this to say on Christian Education:

Dr. Smith, the pastor of the Peoples Church in Toronto, announced that his church would open a christian elementary school in September if all went well. The response was overwhelming according to Dr. Smith: "The phones didn't stop ringing. We had calls from parents to enroll children and from teachers wanting to apply for jobs. We have enough applications now to staff four or five schools."

Dr. S. said that the school is a reaction against the permissive, humanistic, and atheistic policies now being taught in the public school system.

Rev. Leslie K. Tarr (a well-known evangelical minister also in Toronto) however feels that it is a major mistake. He writes: "I would question the wisdom of that step, for I fear that the schools would further isolate and insulate

The Christians in Alberta go on with their bold plans to establish a Christian College in the Province. The following official announcement was published last month:

The Christian College Association of Alberta have sent applications for membership. This is a voluntary organization of Christ-believers who together advance the cause of Biblically-directed higher learning in the Province of Alberta. The first annual public meeting will be held on May 1st at 2:00 p.m. in the Pentecostal First Assembly, 6031 Elbow Drive S.W., Calgary. Dr. Robert Thompson, M.P. and other speakers will address the meeting on the very timely subject: "Can a Christian College the future of the Church, Society, the Family and Education?"

Rev. H. R. De Bolster, Pres.

In the Agassiz, B.C. C.R.C. bulletin I found a report under the heading, "The Calvinettes were instructed to write something concerning Calvinettes". Here are just two of the many responses published:

CALVINETTES

Calvinettes is a club for girls to gather together to discuss God's Word and learn about each other's feelings; How and where our God stands with us.

Bible lessons we do study Every week before our crafts. Octopuses and other animals do we make from strings and paper.

Aim, verse and hymn comes first, Just after the president opens in prayer At the end another prayer Either by the counselor or us.

Calvinettes is fun for girls Between ten and sixteen years of age. Then we're off with well left memories And to praise the Lord with thanks.

BEING A CALVINETTE

Being a Calvinette makes one both happy and thankful. Happy that we are able to enjoy God's Word and handiwork as a group together. And happy that we have an opportunity to seek new talents and skills and develop them.

Thankful that we may come together and enjoy ourselves, work together, and have fellowship together in freedom.

TRY IT

No. 43

Eiland met with Bergali and Hilcema during his work as a prophet. Solution of No. 42:

"Jerubbaal, that is Gideon"

Judges 7:1

CLASSIFIED ADS

Pay your advertisement when you send it in. See our standard rates below:
Birth announcements \$4.50
Marriage and Engagement announcements \$6.00
Anniversary announcements \$7.00
Notifications of death \$6.00
"For Sale" and "Want" advertisements up to 25 words \$4.00. Every word more 15¢.
For "letters under number" \$1.00 extra.
Send your payment together with your ad to:
Calvinist-Contact
Box 312, Station B, Hamilton, Ont.

With joy and thankfulness to God we are happy to announce the birth of our daughter
DENISE JOY
Clarence & Hazel Snyder, nee Hogeterp.
March 23, 1971.
R.R. 3, Caledonia, Ont.

With gratitude to God and great joy, we announce the arrival of our daughter
DARLENE MONICA
Born May 10, 1971.
A sister for Jeffrey, Ricky and Terry.
Harry and Mona Buys (nee Vander Hoek).
1483 Rothesay St., Winnipeg 16, Man.

Thanks be to our heavenly Father Who entrusted into our care a son and brother
JOSEPH ANTHONY
Born June 17th, 1968.
Geert & Tine Van der Vecht and family.
R.R. 2, Burgessville, Ont.

(Only announcement)
JOHN F. BERGMAN
and
WILMA OSINGA
with to announce their forthcoming marriage, the Lord willing June 10, 1971 at 7:30 p.m. First Chr. Ref. Church, Woodstock, Ont.
Rev. A. P. Geisterfer officiating.
Reception in the Church basement.
Address: R.R. 4, Woodstock, Ont.

Langs deze weg bedanken wij allen voor de belangstelling en de vele kaarten die wij mochten ontvangen bij ons 45-jarig huwelijksfeest.
John De Vries.
Everdina De Vries-Kerkstra.
39 Waverley Rd., Bowmanville, Ont.

Mr. & Mrs. K. Boonstra, 1517 Norwood Ave., Burlington, Ont.
on the occasion of their golden anniversary, and
Mr. & Mrs. Fred. Boonstra, R.R. 2, Dundas, Ont.,
on their 25th anniversary, wish to thank everyone sincerely for the many lovely cards, flowers, gifts and visits.
A special thank you to the willing workers of the Dundas Christian School, who prepared and served a delicious dinner.

Alleenstaande weduwnaar (64 jaar), wonende in Alberta, zou graag in

CONTACT
vrouwen komen met alleenstaande vrouw of weduwe van Chr. beginselen of C.R. Church. Ongeveer dezelfde leeftijd. Brieven naar Calvinist-Contact onder No. 2351, P.O. Box 312, Station B, Hamilton, Ont.

Wanted to buy:
SMALL PIPE ORGAN
for church, approx. 300 seats. Please details, price etc. to No. 2352, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

HOMEMAKER'S POSITION
in gentleman's home in Ontario. One child no objection. Letters under No. 2350, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

Oude Bildzyl 1921 Burnaby 1971
On Wednesday, June 2, 1971, the Lord willing, we hope to celebrate with our parents and grandparents
PIETER TJEPKEMA
and
SIETSKE TJEPKEMA—TJEPKEMA
their 50th wedding anniversary.
May the Lord bless them and grant them many more years of joy and happiness together, is the wish of their grateful children and grandchildren.
Rit and Tannie Tjepkema, St. Anna Par., Friesland.
Sid and Ger Tjepkema, Burnaby, B.C.
Jake and Pearl Tjepkema, Vauxhall, Alta.
Doug and Pat Tjepkema, Bakersfield, Calif.
Jacky and Jerry Berkenpas, Burnaby, B.C.
Wes and Lena Tjepkema, Richmond, B.C.
and 24 grandchildren.

8423 - 13 Ave., Burnaby 3, B.C.
Alphen a/d Rijn Toronto June 1931 June 1971
We are thankful to the Lord that we may celebrate with our parents and grandparents
PIET MOOY
and
JANTINA JACOBA MOOY—VAN WILGEN
their 40th wedding anniversary on June 4th, 1971.
Their thankful children and grandchildren
Kees and Adrie Van Ryn, Janet & Joanne, Willowdale, Ont.
Adriaan & Nel Van Vliet, Robby, Diane, Sheila, Freda, Rexdale, Ont.
Henk and Tia Ryzabol, Barry, Jackie, Sandra, Laurel, Ont.
Cor and Elsie Mooy, Peter, Ian, Darryl, West Hill, Ont.
Albert and Audrey Mooy, Lisa & Richard, Agincourt, Ont.
Pete & Polly Mooy, Lacombe, Alberta.

1931 — 1971
With grateful hearts we announce that on June 11th, 1971, our dear parents
JOHANNES BOEYENGA
and
PIETJE BOEYENGA, nee VANDERWIEL
hope to celebrate their 40th wedding anniversary.
Psalm 23:1
Their children:
St. Catharines, Ont.: Jim and Joyce Boeyenga, Andrew and Michael.
Barrie, Ont.: Everette and Carla Boeyenga, Robert, Eddy, Raymond, and Nancy.
Barrie, Ont.: Barbara and Jack Duiker, Suzanne, Ricky, Marcel, and Peter.
Guelph, Ont.: Grace and John De Jong, Debbie, Teresa, and Sandra.
Kingston, Ont.: Gertie and Neil Minnema, Stephen, Timmy, and Lisa.
Vernon, B.C.: Ann and Dave Williams, Angela and Colin.
Vancouver, B.C.: Janet and Dirk Dykstra, Christopher and Randy.
Elginburg, Ont.: Joe Boeyenga.

R.R. # 1, Elginburg, Ont.
1936 Andijk 1971 Whitby
With thankfulness to God we hope to celebrate with our parents
JOHN SCHENK
and
AFIA SCHENK, nee SLUYS
the occasion of their 35th wedding anniversary, on June 4, 1971.
"Thou whom shall we go? Thou hast the words of eternal life." John 6:68b
Their grateful children and grandchildren:
Bill and Helen (engaged), Whitby, Ontario.
Afia and Lieuwé, Evelyn, Oshawa, Ontario.
117 Johnson Ave., Whitby.

The law sends us to Christ to be justified, and Christ sends us to law to be regulated.
John Flavel

On May 31, 1971 we will celebrate with our parents
Mr. CORNELIUS VANDERVELDE
and
Mrs. JENNIE VANDERVELDE—BOUMA
their 25th wedding anniversary.
Jake, Ray, Annette and Danny.
R.R. # 1, Foxboro, Ont.
We thank the Lord for sparing their lives and hope and pray that He will continue to be with them and spare them for us.
Aalten 1946 Seaforth 1971
On June 6, 1971, the Lord willing, we hope to celebrate with our parents and grandparents
Mr. and Mrs. BERNARD WESTERVELD
their 25th wedding anniversary.
We thank God for our parents and pray that He continue to bless them as He has done so richly in the past.
Ps. 28:7a.
Jane and Lawrence Bilkes and Gerald Michael.
Elaine and Harry.
Wilma.
John.
Andrew.
R.R. 1, Seaforth, Ont.

On Monday, June 7, 1971, the Lord willing, we hope to celebrate with Mom & Dad
ARTHUR & MINNIE VANDERVELT
the 25th year of a happy and bountifully blessed togetherness in the bonds of marriage.
Their grateful children:
Mark - Elly
Andy
Albert
John
Janet
Lawrence
Bonnie
Reynold
Henry
Open house in Bethel Christian Reformed Church basement (Hwy. #3 & Robinson Rd., Dunnville) on Monday evening, June 7, 1971.
R.R. # 1, Dunnville, Ont.

Abbega Ketting Peterborough 1946 1971
HENDRIK FERBEEK
and
KLASKE FERBEEK—BERGSTRA
hope to celebrate their 25th wedding anniversary on Saturday, June 12, 1971.
May the Lord spare them for each other and ourselves for many years to come.
Their thankful children:
Jane H. Ferbeek.
Aurora:
John & Hilda Kerekes, Karla.
Peterborough:
Maynard L. Ferbeek.
587 Slipsbury Drive, R.R. 3, Peterborough, Ont.

MAPLE LEAF COTTAGES
Reserve your summer cottage now on beautiful Lake Simcoe, inside conv., excellent fishing, swimming and boating. Large playground 1½ miles from Chr. Ref. Church. Trailer space available. Special rates in off season. Call 705 - 326-4131. Wm. Vanderheide & Henry Zwiers, or write 640 High Street, Orillia, Ont.

CEDARHOLM
Cottages and camping on beautiful Kennebec Lake, halfway between Ottawa and Peterborough. Excellent fishing, swimming, boating. Nice sandy beach. S. Pranger, R.R. 1, Arden, Ont. Tel. 335-5324.

For Rent in S.W. Ont., during July-August:
HOUSE
with all conveniences, 3 bedrooms. Beautiful surrounding. Close to beach 5 miles, or Park 5 miles. Fishing and walking opp. Some children no objection. 7 Miles from Chr. Ref. Church. By the week (\$40.—) or by the month. Can be seen. Letters under No. 2347, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

Koop bij de adverteerders in ons blad.

After a short serious illness, the Lord in His wisdom took away our beloved sister and aunt
JANTJE VAN DER HEIDE—KITS.
Age 65 years.
Grijpskerk, Neth.
May 16, 1971.
"Blessed are they, that die in the Lord." Rev. 14:13
Lacombe, Alta.:
K. Nienhuis
Zw. Nienhuis—Kits and family.
Red Deer, Alta.:
H. Kits
L. Kits—Renkema and family.
B. Kits
D. Kits—Jonkers and family.

On May 18, 1971, the Lord called home our beloved husband and dear father
HERMAN PRINS,
in his 83rd year.
Wife: Winnifred Prins, R.R. 2, Newmarket.
Children:
Herman Prins, Hornsea, England.
Henrietta Horlings, R.R. 2, Milliken, Ont.
5 grandchildren,
4 great-grandchildren.
The Lord is our shepherd.
"He has brought us, by faith, into the grace of God in which we now stand. We rejoice, then, in the hope we have of sharing God's glory." (Romans 5:2 Good News)

On May the 18th, 1971, the Lord called to His throne our beloved husband, father and grandfather
JOHN VAANDERING,
at the age of 69.
"Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God: for I shall yet praise Him for the help of His countenance." (Ps. 42:5)
Mrs. Christine Vaandering, nee Wolterman.
Mr. & Mrs. J. Vaandering.
Mr. & Mrs. Z. VanThuyt, and six grandchildren.
Brantford, Ont.

Voor een geslaagde vakantie met de hollands gezelligheid.
"Little Europe Resort"
BRACEBRIDGE, MUSKOKA
Cottages te huur tegen redelijke prijzen. Uitstekende kampeer-, zwem- en visgelegenheden. (Ideaal voor groepskampen.) R. S. Bakema. Tel. 645-2738.
"Little Europe" vindt U 8 mijl ten O. van highway No. 11 aan de Vankoughnet Road, ongeveer 7 mijl ten N. van Gravenhurst en voorbij de Muskoka Airport. Pim. 35 mijl van Chr. Ref. Church in Orillia.

Attention Campers
If planning a vacation in **NIAGARA FALLS** come to the
Edgewater Camping Park
Complete Camping facilities. Swimming pool, and Grocery store and Snack bar.
Only 3 miles from the Falls, easy to find.
Located on the Queen Elisabeth Highway, 14 miles North from Buffalo, or 2½ miles South from Highway 20 toward Fort Erie.
For further information, write to:
EDGEWATER CAMPING PARK
8676 Montrose Rd., Niagara Falls, Ont., Canada.

The Ladies Society "The Golden Hour" of Terrace, B.C. would like to express their deep sympathy to Mrs. J. Van der Kwaak and her family in the passing away of their husband, father and grandfather
Mr. N. VAN DER KWAAK
May the Lord comfort them in their time of sorrow.
Mr. J. Vandyke, pres.
Mrs. D. VanderVelde, secr.

De Here nam tot Zich, op de dag des Heren, in het Huis des Heren, in de Heerlijkheid des Heren, onze zeer geliefde broeder, zwager en oom
JAN SLIEKERS,
echtgenoot van
Grietje Dolfing,
op de leeftijd van 57 jaar.
Wij zijn bedroefd, maar wij weten dat hij nu juicht voor Gods Troon, en dat is onze troost.

Wed. G. Sliekers—Lahuis, Coevorden, Holland.
Wed. H. Anholts—Sliekers, Schoonebeek, Holland.
H. Kuipers, J. Kuipers—Sliekers, Carrying Place, Ont.
B. Nymeyer, L. Nymeyer—Dolfing, Noordse Schut, Holland.
G. Dolfing, T. Dolfing—Nijmeijer, Hoozeveen, Holland.
K. Hessels, W. Hessels—Dolfing, Wellandport, Ont.
J. Dolfing, H. Dolfing—Wolters, New Zealand.
En neven en nichten.
16 Mei 1971.

In His infinite wisdom the Lord suddenly took unto Himself on Sunday, May 16, 1971 our brother
JOHN SLIEKERS
We wish to convey our sincere condolence to Mrs. J. Sliekers and family.
"Blessed are those who mourn, for they shall be comforted." Matthew 5:4.
The Board of the "Bethel" C.R.C. of Brockville, Ont.

GETTING MARRIED?
We dare say that we have the most beautiful collection of
WEDDING INVITATIONS
At least... that's what customers tell us.
Open Thursday and Friday till 9 P.M. Saturday 9-12.
Guardian Press
89 Gage Ave. S., Hamilton, Ont. Phone 549-1489.

Manitoba!
We are expanding the distribution of Hollandia-Archway Cookies in the province of Manitoba.
For this reason we require an
Aggressive individual
who is capable of organize and manage the sale force in this province.
Please mail handwritten replies to A. Bruinink, general sales manager, Hollandia Bakeries Ltd., P.O. Box 100, Mount Brydges, Ont.
All letters will be acknowledged and handled in strict confidence. An interview will be scheduled in Winnipeg.

Zuni Indians Finally have Gospel of Mark!

(The Sower) Seventy years ago the first Protestant (Christian Reformed) missionaries began working among the Zuni Indians of New Mexico. Ten years ago Southern Baptist missionaries began to minister to the tribe. Mission work among the 6,000 Zunis however did not meet with overwhelming success. Undoubtedly, a reason is the fact that many missionaries could not converse fluently in the Zuni language. For a long time the language was not reduced to writing. Early efforts to accomplish the translation did not meet with much success, although the Gospel of St. John was completed years ago. Then, Pauline and Curtis Cook, employing the latest linguistic skills and techniques, completed the Gospel of Mark, published by Scriptures Unlimited in March, 1971.

The Cooks have worked in Zuni since January 1964. The first four years of their work were devoted to learning the language, analyzing the grammar and reducing it to writing.

At the beginning of their fifth year among the Zuni tribesmen they received real encouragement in their work when a 100-year-old war chief of the Zuni tribe responded to God's love and professed his faith in Him. At a meeting the old man suddenly arose to his feet and said that he had come to understand that the white man's God cared for the Zuni too. (RES)

Zondagmorgen nam God in Zijn ondoorgroenlijke wijsheid uit ons midden weg onze beste vriend

Mr. JAN SLIEKERS,
geliefde echtgenoot van
Grietje Dolfing.

Zijn leven was een blijmoedig dienen en getuigen van zijn Heer en Heiland.

Wij betrouwen zijn heengaan dan ook met gevoelens van smart, en gedenken met grote dankbaarheid aan alles wat hij met grote liefde voor ons gedaan heeft.

God geve troost en kracht aan zijn vrouw en kinderen.
Rom. 14:7-8.

Mr. & Mrs. Siebren De Jong.
Mr. & Mrs. Rick Feenstra.
Brockville, Ont.

Refinements or Revolution

In response to the negotiation difficulties being experienced by teachers and school boards in the government-supported educational system and in recognition of the inadequacy of present procedures, the Ontario Government by order-in-council appointed a Committee of Inquiry and gave it the mandate to inquire into and report upon: "the process of negotiation between teachers and school boards, the roles of the various professional and trustee organizations in the bargaining process, the matters to be properly subject to negotiations, and any other related matters."

A number of christian teachers within the government-supported system approached the Christian Labour Association of Canada and the Committee for Justice and Liberty expressing their dissatisfaction with the position they were being forced into by the OTF (Ontario Teachers' Federation) during negotiations with school boards. This prompted CLAC and CJL to accept an invitation of the Committee of Inquiry to present a submission. Their submission took the form of an analysis of the present system and its injustices and concluded with positive recommendations for the pluralizing of the present structure.

CLAC and CJL representatives, Albert Gedraitis and Gerald Vandezande, appeared before the committee on the evening of May 6 to present their submission. They pointed out that the Teaching Profession Act requires all teachers teaching in the government-supported systems to be members of the Ontario Teachers' Federation which has been made responsible for negotiation on behalf of all the teachers before their respective school boards. The OTF, according to the Teaching Profession Act is to "promote and advance the interest of teachers and . . . secure conditions that will make possible the best professional service." This clause has been interpreted so as to give OTF the powers of a bargaining agent for the teachers functioning as a trade union in the adversary system of collective bargaining. It has had the effect of narrowing the intent of the words of the clause making

them inconsistent with the broad sweep of other clauses in the same section.

The OTF according to the act was established by the province a) to promote and advance the cause of education, b) to raise the status of the teaching profession, c) to promote and advance the interest of teachers and to secure conditions that will make possible the best of professional service, d) to arouse and increase public interest in educational affairs, and e) to cooperate with other teachers organizations throughout the world having the same or like objects. The move of the OTF towards the adversary system of collective bargaining reflects a particular interpretation of the above section which CJL and CLAC felt was unwarranted. CLAC and CJL contended that OTF's state-like powers (compulsory membership and check-off) and trade union function in the adversary system of collective bargaining was and is inappropriate to the teaching profession.

The representatives pointed out that the legislation governing trade unions assumes that there is "a labour market" and that work can be bought and sold as a commodity. This concept of work seems to be the very foundation of the adversary system of collective bargaining which attempts to establish rules under which "labour and management" may compete with one another in an "open market" where both sides of the contest have equal power to employ economic sanctions to gain the advantage in the struggle. CLAC and CJL urged that the move of the OTF towards collective bargaining system must be prevented as such a move would be in violation of the spirit of the Teaching Profession Act. However, the present course of the OTF and even the terms of reference for the committee of inquiry run counter to the idea that teaching is "human calling and not a commercial commodity to be subjected to the 'labour market'." The submission asked the Committee the following penetrating questions: Have teachers lost sight of their unique role as

a cultural formers of the youth of the province? Have teachers abandoned the "objects" of the act entirely in favour of the idea that teaching is a commodity exchangeable on a "labour market?"

CLAC and CJL made it clear that many "religious objectors" to compulsory unionism and coerced-declaratory membership in OTF believe that the idea of teaching as a commodity to be bought and sold on a "labour market," in the context of an adversary system of bargaining embodies a view of man, society, education, and daily work which violates their fundamental religious convictions. These "religious" objectors who believe they are called to teach in tax-supported school systems in order to make their best professional contribution to the education of young people in Ontario believe for this reason that membership in OTF forces them to compromise their faith.

The following recommendations were made to the Committee:

- 1) that the Teaching Profession Act should be re-framed to cover all members in the teaching profession including teachers in non-tax supported schools; that the Teaching Profession Act should recognize the rights and responsibilities of all teachers, in all schools of the province, to participate and be adequately represented in the articulation of their educational values through a communal organization committed to their particular values;
- 2) that the Teaching Profession Act should encourage the development of a coordinating council of all voluntary teachers' federations willing to participate in a joint programme of action "to promote and advance the cause of education" in all schools and "to promote and advance the interest and to secure the conditions that will make possible the best professional service" by all teachers in the province, including those who teach in non-tax-supported schools;
- 3) that any group of teachers in the province be free to form a federation and as such be free to participate fully through self-chosen representatives, in all discussions, negotiations, activities, and counsels, relating to the determination of matters pertaining to the teaching profession; and
- 4) that because the compelling of persons to belong to an association other than the state violates the Canadian Bill of Rights which guarantees freedom of association that legal guarantees be legislated assuring all teachers of their right to associate, to organize, and to be represented on a coordinating council of teachers federations — so that all minorities may be present and participate in its activities, including the determination of economic aspect of teachers work.

Therefore, we call for the abolition of the OTF and coerced-declaratory membership in any professional teaching organization.

In the appendices to its submission CJL and CLAC pointed out that the various federations affiliated with OTF have been arbitrarily formed according to the nature of the school to which the teacher belongs (secondary or elementary) qualified by sex and language and tax support. This forcible division of OTF member-

ship assumes that language, sex, level of teaching, and tax-support, constitutes the most fundamental differences among teachers as far as their professional activities are concerned. The teachers are forced to function (despite their basic beliefs) as though the above were actually the fundamental differences relevant to education and the profession. Furthermore, this way of dividing teachers prevents the formation of federations on the various bases which groups of teachers themselves decide are most fundamental to their profession.

At the conclusion of the CJL-CLAC submission one of the committee members made this comment: "Other groups have come before us suggesting refinements to the present system. You have come with proposals that are revolutionary to say the least."

The chairman asked CLAC and CJL whether they would be willing to make supplementary submissions when the committee reconvenes in Toronto after its circuit of the province. CJL and CLAC agreed to again meet with the Committee of Inquiry to amplify on their specific suggestions.

If the CLAC-CJL proposals are adopted by the Ontario government a tremendous opportunity for the christian community to make a distinctive christian contribution to education in this province will be opened up.

Will christian teachers be there with the Word?

Wm. Peter Dale.

Special Examination for Immigrant Dentists

(Canadian Scene) — Immigrant dentists will no longer have to attend a Canadian dental college. They can pass an examination of the National Dental Examining Board of Canada (NDEB), and 54 applicants will take the examination in Montreal next month.

The written test, the same as the one tried by Canadian graduates, is in English or French, and there is also a practical test. Cost of the examination is \$900, with a return of \$500 if the applicant fails. Successful candidates will be able to practise dentistry anywhere in Canada.

SALEM

Many readers of Calvinist-Contact are not yet members of the Salem Christian Sanitarium Association Inc.

Please, become a member by sending at least \$5.00 annually to Salem, % Rev. J. Van Harmelen, R.R. 8, London, Ont., or write for information.

Phone number clinic: 416-742-1624

YOUR SUPPORT IS VERY MUCH NEEDED!

The Next Issues of Calvinist-Contact

will be DATED	will be MAILED	Closing time for ADVERTISEMENTS
June 10	June 4	June 2 noon
June 17	June 11	June 9 noon
June 24	June 18	June 16 noon
July 1	June 25	June 23 noon

Good Books

are your reward if you send us a new subscription to Calvinist-Contact (provided the subscription fee is enclosed).

Titles of English Bonus Books:

FOR ONE SUBSCRIPTION:

YOU! JONAH! Poems by Thomas J. Carlisle.
GOOD NEWS FOR MODERN MAN.
The New Testament in today's English version.
THE WEIGHT OF GLORY, by C. S. Lewis.
A selection of addresses given by the famous writer.
THE GIST OF CULTS, by Rev. J. K. Van Baalen.
WORLD AFLAME, by Dr. Billy Graham.
Dr. Graham tells why he believes the world is on a collision course — and what this generation can and must do about it.
THE GUN, by John Vriesinga & THE FLASHLIGHT, by Jean G. Fisher. These are two great stories for children, which are given together as a premium for ONE subscription.

The following 4 titles are big size hard-cover books (bound in linen):

LIVING IN A NEW COUNTRY, by Rev. T. C. VanKooten. An interesting study on the integration of immigrants into the life of their new country.
IN THE MIRROR, by Prof. Dr. J. Kromminga.
This book was published in connection with the Centennial of the Christian Reformed Church. The author reviews what this church has done and ought to do.
A PREY TO SATAN, by C. Sluys.
A moving story which is often filled with suspense. The main characters are people of the Reformed Church in Holland.
THE STOWAWAY, by Wm. R. Rang.
Hendrik Tromp wants to find his lost father. He hides as a stowaway in "The Golden Horn, but is detected. What follows takes the readers (boys and fathers) all along.

FOR TWO SUBSCRIPTIONS:

STRAIGHT DOWN A CROOKED LANE, by Francesca H. Arnold.
Teenage marriage, a growing problem in this modern era, is the theme of this well-known author.
LEAST OF ALL SAINTS, by Grace Irwin.
The author tells in this novel how Andrew Connington, pastor of a Toronto church, must bring his natural desire into line with the profession he has chosen.

We also have a number of Dutch titles available, namely:

FOR ONE SUBSCRIPTION:

ARIE EN KATRIEN IN CANADA, door Arie Dof.
Emigranten mijmeringen. Gezonde humor en op de man af. Groot formaat, gebonden boek.
HEL EN HEMEL IN DACHAU, door Da. J. Overduin.
DE WEEERWAARDE HEER, door Da. M. E. Volla.
DE HUMOR IN DE BIJBEL, door Dr. Okke Jager.
DE ILLEGALE WERKER, door Anne de Vries.
HET RAADSEL VAN ONS LEVEN, door Prof. J. H. Bavinck.
SPIONNAGE IN DE TWEDE WERELDOORLOG, door Jan v. d. Sten.
BILDERDIJK, door M. De Jong en Wim Zaai.
GROOT ALARM, door C. Baardman.
DAGGELDERS, door J. W. Ooma.
T BEGON ONDER MELKENSTIJLD, door G. J. Peelen.
SLOEBERKE SLOB, door W. Laatsman.
MOEILIJKE KINDEREN, door P. W. J. Steins en 5 andere deskundigen.

CROSSWORD PUZZLE

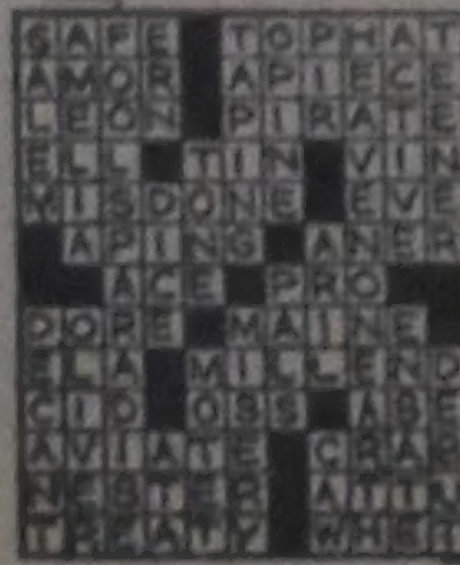
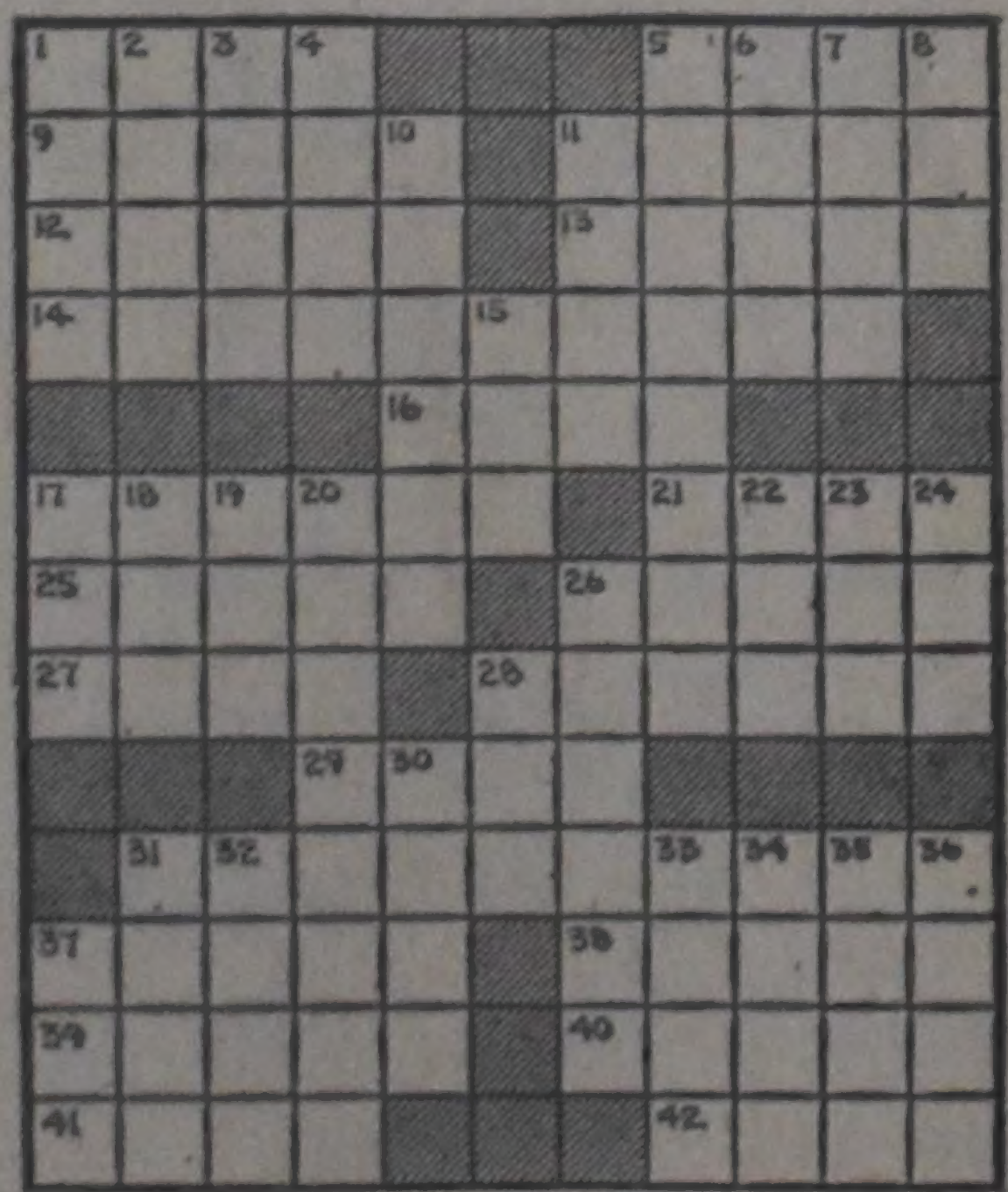
ACROSS

1. Vanished
5. Damson, e.g.
9. Embankment
11. Big game
12. — fu
13. "As You Like It" forest
14. Qualified
16. Forearm bone
17. Withdraw
21. Ignoble
25. Exclusively
26. Woolen fabric
27. "La Boheme" heroine
28. South Dakota's capital
29. Biblical weed
31. Like some suits
37. Deep pink
38. Quibble
39. Friendship
40. Violinist, — Morini
41. Ancient Persian
42. Paradise

DOWN

1. Imperfection
2. —
3. majesty
4. Iniquity
5. Transaction
6. Like some radios

6. Rich mining
7. Secondhand
8. Chess
10. Make safe
11. Principal
15. Mexican tree
17. Crash into
18. Samuel's teacher
19. The piper's son
20. Begin
22. Swiss river
23. Knightly title
24. Niger-ian city
25. Perforate
28. Golf instructor
30. Confederate
31. Scholarly book
32. Excessively dry
33. — nostrum
34. A thirst
35. Sea barrier
36. Liveliness
37. Rotating part



SOLUTION to previous Crossword Puzzle

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